

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 04049 7851















BH3 82372128 26/06/95

# IRISH TEXTS SOCIETY

CUMANN NA SGRÍBHEANN GAEDHILGE



VOL. XXIX

(1927)

1933



## FOREWORD

The principle followed in editing these two texts has been to show the actual reading of the MSS. even where in some cases it has been found necessary to alter or emend, in order to give an intelligible meaning. In the matter of orthography, the inconsistencies of the scribe are shown as in the original text.

The appended glossary is brief simply because, the language in general being that in ordinary use, only occasionally have terms been used that require special elucidation. In certain obscure instances the equivalent found in the Latin MS. has been added, in order to show what the translator thought to be the Latin that corresponded to his Gaelic word.

Warmest thanks are due in the first instance to Dr. Robin Flower of the MSS. Dept. in the British Museum for pointing out the Latin and Irish manuscripts and for generously putting the resources of the Museum at my disposal : also to the friends who by their suggestions, corrections and reading of proofs, have rendered valuable assistance.

JOHN MACKECHNIE.





## ADDENDA ET CORRIGENDA

- Page vii, line 22—Ms. *supero*, but read *impero* ?
- „ 1, „ 21—insert ” at end of the line.
- „ 21, „ 33—for *mullatenus* read *nullatenus*.
- „ 26, note 1—for *φυλακῆς* read *φυλακῆς*.
- „ 40, note 4, 3rd line—insert , instead of : after *libro III Sent.*
- „ 49, line 29—Ms. *remittentur*, but read *remittuntur*.
- „ 115, „ 34—for *nol* read *noli*.
- „ 130, note 1—insert ? at the end of the note.
- „ 140, line 1—for *chroidh* read *chroidhi*.
- „ 169, „ 26—for *remittentur*, taken over from the L.T.,  
read *remittuntur*.
- „ 202, „ 25—for *teac-cosc* read *teaccosc*.
- „ 204, „ 4—delete *agus*, the first word in the line.



INSTRUCTIO PIE VIVENDI

*et*

SUPERNA MEDITANDI.

VOL. I.



INSTRUCTIO  
PIE VIVENDI  
*et*  
SUPERNA MEDITANDI.

EDITED AND TRANSLATED  
INTO ENGLISH  
WITH NOTES AND GLOSSARY  
*by* REV. JOHN MacKECHNIE, M.A., B.D.

PUBLISHED FOR THE IRISH TEXTS SOCIETY,  
*By* SIMPKIN, MARSHALL, LTD.,  
STATIONERS' HALL COURT, LONDON, E.C.4.

PRINTED BY  
JOHN ENGLISH & CO., WEXFORD.



(136b) Hoc opusculum in pluribus capitulis distinxi ut hec, que in diversis locis sunt posita, citius et facilius valeant reperiri. Tu ergo cum aliquid eorum que in ipso continentur  
5 volueris habere, capita capitulorum subscripta cum numero singulis apposito diligenter percurrere, et sic quicquid tibi placuerit velociter et facillime poteris invenire.

	De exteriori conversione	.	.	.	.	.	I
	De quadruplici pace	.	.	.	.	.	II
10	De dilectione inimicorum	.	.	.	.	.	III
	De quadrifaria locutione Dei	.	.	.	.	.	IIII
	De quadruplici visione	.	.	.	.	.	V
	De triplici obedientia	.	.	.	.	.	VI
	De visu	.	.	.	.	.	VII
15	De auditu	.	.	.	.	.	VIII
	De olfactu	.	.	.	.	.	IX
	De locacitate	.	.	.	.	.	X
	De non iudicando	.	.	.	.	.	XI
	De taciturnitate	.	.	.	.	.	XII
20	De gula	.	.	.	.	.	XIII
	De luxuria	.	.	.	.	.	XIIII
	De tactu	.	.	.	.	.	XV
	(137a) De habitu corporis	.	.	.	.	.	XVI
	De custodia cordis	.	.	.	.	.	XVII
25	De superbia	.	.	.	.	.	XVIII
	De vana gloria	.	.	.	.	.	XIX
	De invidia	.	.	.	.	.	XX
	De ambitione	.	.	.	.	.	XXI
	De avaricia	.	.	.	.	.	XXII
30	De ira	.	.	.	.	.	XXIII
	De odio	.	.	.	.	.	XXIIII
	De tristicia	.	.	.	.	.	XXV
	De acidia	.	.	.	.	.	XXVI
	De desperatione	.	.	.	.	.	XXVII
35	De blasfemia et de pefigurantibus Christum	.	.	.	.	.	XXVIII
	De prophetiis de Christo	.	.	.	.	.	XXIX
	De testibus Christi	.	.	.	.	.	XXX
	De verbis Christi	.	.	.	.	.	XXXI

	De operibus Christi . . . . .	XXXII
	De esse Dei et tribus sectis . . . . .	XXXIII
	De septem ecclesie sacramentis . . . . .	XXXIII
	De purgatorio . . . . .	XXXV
5	De resurrectione . . . . .	XXXVI
	De die iudicii . . . . .	XXXVII
	De penis inferni . . . . .	XXXVIII
	De felicitate eterna . . . . .	XXXIX <sup>1</sup>
	(137b) De assertionibus fidei . . . . .	XL
10	De oratorio . . . . .	XLI
	De claustro . . . . .	XLII
	De capitulo . . . . .	XLIII
	De refectorio . . . . .	XLIII
	De dormitorio . . . . .	XLV
15	De labore . . . . .	XLVI
	De eundo in via . . . . .	XLVII
	De infirmitorio . . . . .	XLVIII
	De sanctis requirendis . . . . .	XLIX
	De beata virgine et confessione . . . . .	L
20	De sanctis angelis et passionibus Christi . . . . .	LI
	De patriarchis et prophetis et ornatu virtutum . . . . .	LII
	De apostolis et caritate . . . . .	LIII
	De martiribus et patientia . . . . .	LIII
	De confessoribus et humanitate Christi . . . . .	LV
25	De ebrietate spirituali . . . . .	LVI
	De virginibus et essentia Dei . . . . .	LVII
	De beneficiis divinis . . . . .	LVIII
	De gratiarum actione et desiderio celestis glorie . . . . .	LIX

---

<sup>1</sup> At the foot of this folio is the following :—Hic liber est sancti Victoris Parisiensis. Inveniens quis ei reddat amore Dei.

(138a) PREFACIUNCULA SEQUENTIS OPERIS.

Quoniam in felici captione<sup>1</sup> Domini sum reclusus et adinvicem loqui non valemus, diligenter procuravi quomodo commodius et salubrius consolemur quam si corporaliter presentes essemus.

5 Si enim aliquando nos pariter adesse liceret, id rarius fieri oporteret, et forsitan brevius quam alter nostrorum optaret. Idcirco descripsi tibi hanc brevem sed si iudicas utilem instructionem pie vivendi et superna meditandi, per quam non breviter aut raro, sed quocienscunque volueris aut placueris  
10 loquar tibi : in qua diligenter si advertis, poteris invenire quomodo pacifice circumspecte et obedenter debeas vivere, mores tuos decenter informare et sensus tam exteriores quam interiores sapienter custodire, fidem catholicam firmiter tenere, et in  
15 omnibus locis prudenter te habere, beatos celestes spiritus et omnes sanctos dignanter inquirere, essenciam divinam contemplari deliciose, de beneficiis tibi a Deo collatis gratiarum actiones incessanter referre et eternam felicitatem ardentem desiderare. Hiis ergo spiritualibus colloquiis ad plenum refecta, corporalem mei presentiam ulterius inquirere noli (138b) quoniam  
20 melius aut efficacius tibi nullatenus possum loqui quam sic, ut in amore tui dulcissimi sponsi Christi Iesu continue valeas renovari. Nunc ergo instanter supero tibi ut et tu factis ad hec respondeas michi, quoniam aut colloquium meum te plurimum desiderare multociens dixisti ut iam tandem satisfaciam  
25 desiderio tuo, ecce presto sum et dicens tibi.

<sup>1</sup> Cf. Keating, *Three Shafts of Death*, Ed. Atkinson, 61<sup>12</sup>.



# Incipit Instructio Pie Vivendi et Superna Meditandi.

## DE EXTERIORI CONVERSIONE.

## CAPITULUM I.

5     “Audi<sup>1</sup> filia et vide et inclina aurem tuam et obliviscere  
populum tuum et domum patris<sup>2</sup> tui, et concupiscet rex decorem  
tuum.”<sup>3</sup> Ad quod forsitan respondes et dicis, “factum est :  
omnia hec plenarie adimplevi. Audivi enim salutaribus monitis  
obtemperando, et ad bene agendum me preparando. Vidi  
10    cuncta terrena vacua et caduca esse considerando, ea relinquendo,  
religionem intrando, vestes et habitum commutando. Aurem  
meam inclinavi obedientie et prelatis me subiiciendo, denique  
oblita sum populum meum et domum patris mei, patriam meam,  
cognatos et parentes meos deserendo. Quid ergo iam restat,  
15    nisi ut filia Dei fiam, et ipse, qui (139a) est rex regum, decorem  
meum concupiscat?” Ad quod respondeo,<sup>4</sup> “revera hec sunt  
quedam signa et incia in te religionis et conversionis exterioris,  
sed parum aut nichil prosunt, nisi mores et actus mutando  
interius spiritualiter renovaveris, per quod rex Christus  
angelorum, qui<sup>5</sup> est speciosus forma pre filiis hominum, hunc<sup>6</sup>  
20    veraciter preciosum decorem dignanter concupiscat, ac per hoc  
in ipsius filiatione merito reputeris.

## DE QUADRUPLICI PACE.

## CAPITULUM II.

25    Igitur ut filia Dei nominari et esse merearis, oportet ut cum  
quatuor, videlicet cum Deo, prelatis, sodalibus tuis et tecum  
pacifica inveniaris. Cum Deo utique, tribus modis pacem  
reformas, videlicet peccata relinquendo et ad bona opera  
viriliter assurgendo, et in ipsis vigilanter perseverando. Hinc  
etenim psalmista ait, “declina a malo, et fac bonum : et inhabita  
in seculum seculi,”<sup>7</sup> scilicet in terra viventium, ad quam minime  
30    pervenitur nisi bonorum operum meritis et perfectione virtutum.

<sup>1</sup> Cf. Heli Meidenhad. E.E.T.S. (1866) p. 3 ; Keating, Three Shafts, 97<sup>3</sup>.

<sup>2</sup> Ms. mei.

<sup>3</sup> Ps. XLIV 11.

<sup>4</sup> Bern. II Sermo in Capite Ieiunii. Migne P.L. CLXXXIII 172.

<sup>5</sup> Ps. XLIV 3.

<sup>6</sup> Aug. De Virg. § LIV. Migne, P.L. XL 428 ; Scala Claust. § IX ; Bernard,  
Serm. in Cant. II 2, Migne, P.L. CLXXXIII 790

<sup>7</sup> Ps. xxxvi 27.

Hinc etiam dicit Ysayas, "quiescite agere perverse,<sup>1</sup> et discite benefacere,<sup>2</sup> et bona terre<sup>3</sup> comedetis," scilicet in gloriosa mensa felicitatis eterne. Hinc rursus ait, "iniquitates (139b) nostre dividerunt inter nos et Deum nostrum, et peccata nostra absconderunt faciem eius a nobis."<sup>4</sup> Ut ergo cum Christo  
 5 pax perfecte reformetur, oportet ut cuncta vicia omnino relinquuntur, et per veram condignamque penitentiam de medio penitus amoveantur atque in ipsa penitentia usque in finem devote perseveretur. Talibus modis reconciliatis pius  
 10 Deus pacem gratanter offerens dicit, "pax vobis,"<sup>5</sup> scilicet qui peccata reliquistis, per que velut excommunicati ab ipsa pace hactenus merito fuistis separati. "Pacem meam do vobis,"<sup>6</sup> scilicet qui benefacere cepistis, per quam dulciter adiuti pacificato et tranquillo animo semper ad meliora indefesse proficiatis.  
 15 "Pacem relinquo vobis,"<sup>7</sup> scilicet qui in bonis actibus perfecti estis, per quam veram et eternam pacem celestis Ierusalem in fine sine fine possidebitis. Certe ecce apparet quomodo sancta anima cum Deo pacificatur, a quo peccata relinquenti pax in reconciliationem offertur, et benefacere incipienti in adiutorium  
 20 confertur, et in bonis actibus perseveranti sine fine relinquitur. Ut igitur hac triplici pace feliciter valeas adimpleri, ab omnibus peccatis abstinere, et bonis operibus insistere, atque in ipsis usque in finem perseverare tibi placeat, ut tuo placeas creatori. Quod si feceris, cum Deo beata pace et tranquillitate (140a)  
 25 mentis delectabiliter perfrueris. Cum prelatis etiam tuis semper pacem habere studeas, quod quidem fiet, si de eorum factis, dictis, itineribus et ceteris hiis similibus non facile aut libenter audias loquentes, nec ipsa requiras, neque iudicia sive ordinationes ipsorum aliquatenus diiudices aut reprehendas. Similiter,  
 30 si bene et sublimiter sentias de ipsis, et in omni subiectione, humilitate, obedientia et reverentia eis devote subiiciaris, ne si in aliquo in ipsis resistas, pacem tuam amittas et perturberis, atque Deo, a quo est omnis potestas, velut insipiens resistere

<sup>1</sup> Is. I 16.<sup>2</sup> Is. I 17.<sup>3</sup> Is. I 19.<sup>4</sup> Is. LIX 2: pronouns altered from 2nd to 1st person.<sup>5</sup> Ioan. XX 19.<sup>6</sup> Ioan. XIV 27.<sup>7</sup> Ioan. XIV 27.



videaris : qui si quandoque in aliquo errare videntur, facile sunt excusandi, quia in pluribus et diversis rebus multipliciter sunt occupati. Similiter, si forte aliquociens videntur esse minus religiosi, noveris quod, sicut beatus Petrus ait, "non  
 5 tantum bonis et modestis, sed etiam discolis,"<sup>1</sup> id est indisciplinatis propter Deum debes obtemperare. Quod etiam si te non multum advocant, aut circa se ponunt, aut secum ducunt, sive in officiis non promovent, sive tale quid minime faciunt, nunquam propter hoc in aliquo contra ipsos movearis, sed multo  
 10 magis diligas et honores, tanquam (140b) auctores et custodes tue pacis. Subiectus enim nunquam de prelato suo iuste vel merito conqueritur, si ab ipso in claustro positus sine aliquo officio quiete vivere permittatur : quia per hoc a quolibet vere religioso pax et tranquillitas animi secure acquiritur et  
 15 delectabiliter possidetur. Veri namque religiosi non multum curant aut queritant, qui in officiis aut istis rebus terrenis implicentur, dummodo ipsi tanquam ignoti et inutiles, vel parum aut nichil scientes, ab omnibus exonerentur, ut sic dulcedinem pacis et tranquillitatem quietis securius et liberius  
 20 amplectantur. Si autem hec sapis, aut nunquam gustasti, ut plenius percipias hos solícite studeas imitari. Cum sodalibus quoque tuis pacifica semper esse contende : quod quidem fiet si studes amari et amare, blandam et affabilem omnibus te exhibere, supportare non solum pacienter, verum et libenter infirmitates  
 25 sororum tuarum tam morum quam corporum : nullam etiam quamvis religiosam, irreligiosam, dissolutam, iracundam et immitem condempnes aut despicias, quia qualis sit in presentia Dei vel qualis erit in futuro ignoras. Esto similiter cunctis benigna, nemini blanda, paucis familiaris, omnibus equa,  
 30 religiosas imitans, (141a) irreligiosas devitans, aliarum opera dissimulans et tua districte diiudicans, et quantum in te est, cum omnibus hominibus, si fieri potest, pacem conservans, dicendo cum psalmista, "cum hiis qui oderunt pacem eram pacificus : cum loquebar illis, impugnabant me gratis,"<sup>2</sup> id est  
 35 sine causa. Quod si forte a familiaritate aliquarum carissimarum tuarum pro aliqua rationabili causa vel vicio tibi in ipsa displicenti quandoque velis separari, cave ne unquam irascendo vel dure

<sup>1</sup> 1 Pet. II 18.<sup>2</sup> Ps. CXIX 7.

loquendo id fiat, ne contra te in rancorem aut odium excitetur per que tam tua quam ipsius pax<sup>1</sup> possit perturbari, sed caute hoc facias, cuncta dissimulando, et paulatim te ab ea prudenter abstrahendo, ut sic pax, sine qua nemo Deum videbit,<sup>2</sup> utrobique  
 5 illesa valeat conservari. Nunquam etiam sic in alicuius dilectionem tui cordis affectionem infundas, quia si se a te subtrahit, vel tu a tali subtraharis, propter hoc pacem tuam amittas. Hoc autem fiet si in dilectione tua nichil aliud unquam quam Deum requiras, quem si ubi eum inesse sperabas minime  
 10 deprehendis, ad ipsum, qui est pax vera, pie revertere, pacem minime habentibus pacifice relictis. Si autem hoc facis cum aliis sociabiliter et in pace conversaris (141b). Similiter pacem tecum habere studeas, quod quidem fiet si paupertatem et abiectionem veraciter diligas. Si enim altera harum defuerit,  
 15 nunquam perfectam pacem habebis: quas etiam si habes et non diligis, eodem modo pace privaris. Non enim paupertas<sup>3</sup> aut vilitas, sed amor earum pacem generat, nutrit et conservat, propter quod cum angustiam paupertatis et abiectionem vilitatis sentis, non concidat facies tua, aut in aliquo contristeris, sed  
 20 eas tanquam amicas et autrices pacis gratanter et letanter amplectaris. Quoniam si de paupertate murmuras vel contristaris, et de abiectione doles aut indignaris, utrobique pacem cordis et tranquillitatem amittis. Certa ergo esto quia si pacem unquam alibi quesieris quantumcunque labores, nusquam  
 25 invenies hiis duobus neglectis. Sed tu dicis forte, "si paupertates et necessitates maximas in victu, vestitu et aliis pluribus rebus multociens patior, si abiectiones et vilitates eo quod in officiis non promoveor, ad consilia non vocor, et in pluribus aliis rebus pro minimo ducor, velim nolim, et tanquam  
 30 ex necessitate sustinere cogor, quid, inquam, michi prodest, si hec pacifice supporto cum emendare non valeo?" Ad quod respondeo, "secura fias et nunquam verearis, quoniam in hiis magnum (142a) meritum et mercedem eternam acquiris: cum enim necessitati pacificam adhibes voluntatem, procul dubio  
 35 facis ex necessitate virtutem."<sup>4</sup> Coram quoque prelati vel te

<sup>1</sup> Ms. omits pax.

<sup>2</sup> Ad Heb. XII<sup>14</sup>.

<sup>3</sup> Bern. Epist. c., Migne, P.L. CLXXXII<sup>235</sup>

<sup>4</sup> Quint. Declam. IV<sup>10</sup>: Hier. ad Ruf. III<sup>2</sup>, Epist. LIV<sup>6</sup>: Chaucer, *Knights Tale* 3042, *Squieres Tale* 593, *Troilus and Criseyde* IV<sup>1588</sup>: cf. *Vita Malachi*, ed. Lawlor p. 22.

sapientioribus magnum quid aut multum nunquam<sup>1</sup> presumas loqui, sed magis auscultando pacem tuam custodi, ne forte proferas tacenda et capiaris laqueo oris tui<sup>2</sup>: qui<sup>3</sup> enim, sicut vulgo dicitur, de omnibus scilicet non dicendis tacet, de omnibus pacem habet. Ut etiam in pace semper possis esse perfecta, omnino cave ne unquam sis suspiciosa, nec aliquando dubia vel manifeste bona in deteriorem partem pervertas, verum etiam aperte mala, si unquam potes excusa, aut in meliorem partem convertas, alioquin quiete pacis procul dubio te privas.

10 Alicuius etiam nominis nunquam esse velis aut videri, sed iuxta consilium beati Bernardi semper "ama nesciri."<sup>4</sup> O verbum breve sed dulce et gloriosum, semper in corde et frequenter in ore cuiuslicet religiosi merito revolvendum! Notandum quod non dicit, "nesciaris," sed "ama nesciri," quia revera totum

15 bonum et dulcedo pacis ac tranquillitas solummodo in amore velle nesciri veraciter consistit. Si autem hunc amorem tam preciosum sollicite habere studueris, nunquam de aliqua qualicunque (142b) paupertate, sive abiectioe conquereris, sed eas tanquam amorem pacis et pacem amoris in se continentes,

20 iocunde ac delectabiliter amplecteris: quod si feceris, filia Dei esse mereberis et nominari. Beati enim pacifici, quoniam filii Dei vocabuntur.<sup>5</sup>

## DE DILECTIONE INIMICORUM.

## CAPITULUM III.

Ut etiam dilecta Dei filia merito esse inveniaris, inimicos

25 tuos propter multas rationes et specialiter propter quinque diligere teneris. Primo: scilicet ut Deus tibi dimittat tua peccata, quod quidem faciet si tu dimiseris aliena: ergo dimitte prudenter homini parum quod in te commisit, ut tibi Deus dimittat multum, quod sepius contra eum deliquisti. Ipse

30 enim dicit, "si dimiseritis hominibus peccata eorum, et pater meus celestis dimittet vobis peccata vestra."<sup>6</sup> Ecce brevis et non gravis penitencia, et cuilibet cilicia, ieiunia, disciplinas, labores et cetera talia sustinere non valenti valde compendiosa! Hanc complectere et secure vives, quia si inimicum non amando

<sup>1</sup> Ms. aut nunquam.<sup>2</sup> Prov. vi 2.<sup>3</sup> Ms. quid.<sup>4</sup> Bern. in Nativ. Domini Sermo iv.

Migne, P.L. CLXXXIII 123: de

Imitat. Christi i § 11<sup>3</sup>.<sup>5</sup> Matt. v<sup>9</sup>.<sup>6</sup> Matt. vi 14.

etiam predicta faceres nichil proficeres. Secundo: ut secure dicere possis, "dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris."<sup>1</sup> Si ergo digne vis orare, nullam per te vel per (143a) alium habeas nocendi voluntatem, 5 nec aliquem in corde rancorem, ne merito tibi sapientem audias improperantem, "homo homini servat iram, et a Deo querit medelam."<sup>2</sup> Si enim prudenter consideras quid feceris Deo, nunquam profecto attendes quid tibi faciat homo. Dura forte et gravia hec tibi videntur, sed amabilia esse debent et dulcia, 10 quia per ea multo duriora et graviora tibi dimittuntur. Tercio: ut inimicos et malefactores tuos ad bene faciendum provoces ceteros diligendo. Hinc apostolus ait, "si esurierit inimicus tuus, ciba illum, et si sitit potum da illi; hec enim faciens carbones ignis congeres super caput eius."<sup>3</sup> id est ad caritatem habendam 15 tuis operibus accendetur, et "noli vinci a malo, sed vince in bono malum."<sup>4</sup> Nobile enim vincendi genus est patientia: vincit qui patitur. Si vis vincere, disce pati. Tu ergo accepta iniuria, non continue more secularis obliqua referire responsione festines, sed neque sub specie quasi corripienti verbo acuto 20 transfigere audeas animam pro qua Christus dignatus est cruci affigi. Non grunire debes quasi increpando, non labiis musitare quasi murmurando, non narem trahere aut cachi—(143b)—nare quasi subsannando, non frontem rugare quasi invehendo aut comminando, sed commotio tua ibi moriatur ubi oritur. Quarto: 25 quia tales viam vite tibi preparant. Amici enim et benefactores tui cum tibi ex amore benefaciunt, meritum, quod ex indigentia haberes, si deesset qui tibi benefaceret, tibi ministrando necessaria sibi quodam modo ascribunt. Quid enim lucraris cum alius tibi tuam voluntatem facit? Inimici vero cum tibi mala faciunt, 30 scilicet irridendo, detrahendo, iniuriando, si paciens fueris, velint nolint tibi prosunt, nam cum occasionem habendi pacienciam donant, salutem eternam anime aministrant. Hinc Dominus ait, "in paciencia vestra possidebitis animas vestras."<sup>5</sup> Sicut enim lima rubiginem a ferro, et lescivia maculas a panno, et sicut

<sup>1</sup> Matt. vi 12.

<sup>2</sup> Ecclus. xxviii 3.

<sup>3</sup> Ad Rom. xii 20.

<sup>4</sup> Ad Rom. xii 31.

<sup>5</sup> Luc. xxi 19.

5 virga pravos mores aufert a discipulo, sic inimici et malefactores  
 suis conviciis et iniquitatibus purgant et emundant si quid  
 maculosum est in patienti religioso, et sicut discipulus merito  
 virge non irascitur, sed eam aliquociens iussu magistri osculatur,  
 sic inimicus nullatenus est odiendus, sed iussu summi magistri  
 Iesu Christi velut spiritualis adiutor in osculo pacis est diligendus,  
 (144a) unde est illud "diligite inimicos vestros et benefacite  
 hiis qui oderunt vos etc."<sup>1</sup> Si enim amici, qui victum, vestitum  
 et cetera necessaria corpori voluntarie preparant, non immerito  
 10 sunt diligendi, quomodo putas inimici et malefactores, qui  
 patientiam et cetera spiritalia carismata ad salutem anime  
 spectantia sedule aministrant, toto cordis affectu sunt  
 amplectendi? Felix es si hec intelligis, quoniam ab omnibus  
 inimicorum persecutionibus illesa pacifice requiescis. Quinto:  
 15 quia per hec similis Deo efficeris, qui dicit, "si diligitis amicos  
 vestros tantum, quid amplius facietis? Nonne ethnici et  
 publicani hoc faciunt?"<sup>2</sup> Ac si dicat, qui diligentes se tantum  
 diligunt, debitum quod accepisse videntur, reddunt, aut per hoc  
 meritum nullum aut minimum acquirunt, sed ethnicis, id est  
 20 paganis similes existunt. Qui vero cum amicis diligunt et  
 inimicos Deo assimilantur, "qui solem suum oriri facit super  
 bonos et malos, et pluit super iustos et iniustos."<sup>3</sup> Certe vides  
 quantum prodest amici in Deum et inimici propter Deum  
 dilectio, per quam assimilatur Deo.<sup>4</sup> Nulla enim est comparatio  
 25 Deo assimilari et pagano, propter quod noli tantummodo diligere  
 amicum ne similis ethnico efficiaris, sed cum amico dilige  
 inimicum (144b) ut Deo assimileris, et eius filia dici et esse  
 merearis. Ipse enim dicit, "diligite inimicos vestros etc. ut  
 sitis filii patris vestri, qui est in celis."<sup>5</sup> Si ergo talis es, aut  
 30 esse desideras, tanquam filia diligenter audi patrem tuum  
 celestem multis modis electis suis loquentem.

## DE QUADRIFARIA LOCUTIONE DEI.

## CAPITULUM IIII.

Loquitur autem Deus quatuor modis, scilicet per flagella,  
 per prelatos, per predicatorum et sanctas scripturas et per

<sup>1</sup> Matt. v 44.<sup>2</sup> Matt. v 46, 47.<sup>3</sup> Matt. v 45.<sup>4</sup> Aug. Ennar. in Psalm. xcix § v, Migne, P.L. xxxvii 1271: Tract. de Statu Virtutum, Migne, P.L. clxxxiv 809.<sup>5</sup> Matt. v 44.



inspirationes internas. Per flagella vero loquitur cum ad-  
 versitates, tribulationes, angustias et infirmitates, tanquam  
 veridicos nuncios immittit, annunciantes hanc vitam tot  
 5 miseriis et doloribus repletam non immerito esse contempnendam,  
 et eternam omnibus bonis et felicitatibus refertam tota mentis  
 intentione desiderandam. Hec ergo semper in gratiarum  
 actione et libenti animo sustine, et Domino per ista tibi loquenti  
 cum beato Iob pacienter et dulciter responde, "auditu auris  
 10 audiavi te."<sup>1</sup> Ideo me reprehendo et ago penitenciam in favilla  
 et cinere," id est in tribulationum et infirmitatum austeritate.  
 Nunquam ergo per hec te putes a Deo despici, sed multo (145a)  
 spiritualius amari. Ipse enim ait, "ego quos amo arguo et  
 castigo."<sup>2</sup> Et Sapiens, "fili noli negligere disciplinam Domini :  
 neque fatigeris cum ab eo argueris,"<sup>3</sup> "quem enim Dominus  
 15 diligit corripit,"<sup>4</sup> flagellat autem omnem filium quem recipit "<sup>5</sup> ;  
 ergo quanto plus quis hic flagellis atteritur tanto magis a Deo  
 amari videtur. Per prelatos etiam et proximos loquitur admon-  
 endo, obsecrando, increpando, corripiendo et suo exemplo ad  
 20 bene vivendum provocando : quibus libenter acquiescas humiliter  
 et devote obediendo, dicente Domino, "qui vos audit, me  
 audit,"<sup>6</sup> et psalmista, "corripiet me iustus in misericordia, et  
 increpabit me : oleum autem peccatoris non impinguet caput  
 25 meum,"<sup>6</sup> id est adulatio decipiens et in errorem stultos inducens  
 non letificabit inaniter mentem meam, nec blandiendo subvertet  
 opus bene inceptum. Per predicatorum etiam et sanctas  
 scripturas seu locuciones loquitur exhortando, instruendo,  
 edocendo et demonstrando quomodo vicia et mala sunt  
 30 cognoscenda et cavenda, quomodo etiam bona opera sunt  
 facienda, et quomodo virtutes acquirende sunt et multiplicande,  
 orationes etiam et meditationes sancte diligende et frequentande,  
 quibus aures cordis diligenter accommoda (145b) et non  
 transitorie vel negligenter aut obliviose ausculta, sed studiose et  
 devote memorie recommenda : "qui enim est ex Deo, verba

<sup>1</sup> Iob XLII 5.

<sup>2</sup> Apoc. III 19.

<sup>3</sup> Ad Heb. XII 5,6, quoting Prov. III 11.

<sup>4</sup> Prov. III 12.

<sup>5</sup> Luc. X 16.

<sup>6</sup> Psalm. CXL 5 : Ancrén Riwle, Camden Soc. ed. p. 257.



Dei audit,"<sup>1</sup> et non autem solummodo auditu exteriori, sed magis interiori, per quod ea que audit opere adimplendo custodit, "beati enim qui audiunt verbum Dei et custodiunt illud."<sup>2</sup> Per se ipsum etiam loquitur Deus anime sancte suam voluntatem  
 5 inspirando, et dulcedinem amoris sui infundendo, ad terrena contempnenda et celestia desideranda provocando, et etiam ad sui ipsius visionem et ineffabilem fruitionem accendendo, unde ei per Osee prophetam promittit dicens, "lactabo eam et ducam in solitudinem et loquar ad cor eius."<sup>3</sup> Tu vero si unquam hoc  
 10 lacte dulcissime consolationis ipsius refecta fuisti, et delectabilem vocem eius audisti, magis ac magis ad iterum audiendum aures cordis accommoda, dicens cum propheta, "audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem."<sup>4</sup> Indicia ergo adventus et locutionis Dei sunt pax et tranquillitas in  
 15 mente audientis. Si hiis modis audis sollicite Dominum loquentem, dicitur tibi non solum audi,<sup>5</sup> sed etiam vide.

DE QUADRUPLICI VISIONE.<sup>6</sup>

## CAPITULUM V.

(I46a) Vide ad orientem, ad occidentem, ad aquilonem et ad meridiem. Ad orientem scilicet considerando nativitatem tuam,  
 20 quam vilis et quam plena miseriis, doloribus, infirmitatibus, necessitatibus, angustiis et aliis variis incommodis in hunc mundum intrasti. Quid enim est in corpore tuo tam amabile aut pulcrum, si pellicula qua tegitur modice amoveatur, aut illud a corpore separetur, non statim fiat odibile et turpissimum?  
 25 Quid namque de oculis, de naribus, de auribus, de ore, de capillis, de unguibus, de manibus, de pedibus et de toto corpore aliud egreditur quam putredo et fetor, que omnia sunt materia et occasio humiliandi, propter quod propheta dicit, "humiliatio tua in medio tui est, Israel."<sup>7</sup> Unde ergo superbis terra et  
 30 cinis? Si sic pulverem et in pulverem reversuram te esse agnoscis, et temetipsam intra temetipsam metieris superbiendo aut aliud quam es de te ipsa iactando vel estimando mensuram

<sup>1</sup> Ioan. VIII 47.<sup>2</sup> Luc. XI 28.<sup>3</sup> Osee II 14.<sup>4</sup> Psalm. LXXXIV 9.<sup>5</sup> Psalm. XLIV 11.<sup>6</sup> Medit. de Hum. Cond. Migne, P.L. CLXXXIV 494.<sup>7</sup> Mich. VI 14.

tue fragilitatis egressa non fueris, sed vilitatem tue conditionis  
intente oculis cordis aspexeris et iugiter in vera humilitate te  
tenueris, de luto et sterquilinio tuo preciosissimum aurum facis,  
aurum inquam delectabile (146b) et gloriosum, atque angelicis  
5 manibus in celesti thesauro deportandum et recondendum.  
Hoc itaque diligenter intelligendo humiliare sub potenti manu  
Dei, ut te exaltet in die visitationis, quia omnis qui humiliatus  
fuerit, erit in gloria.<sup>1</sup> Ad occidentem etiam vide, considerando  
solicite finem tuum, qualis tunc es futura, quam horribilis, quam  
10 pallida cum oculi claudentur, et aures auditu privabuntur, et  
nares retrahentur, os, lingua, guttur suis officiis destituentur.  
Manus non palpabunt, pedes non ambulabunt, denique totum  
corpus, velut truncus emortuus et cadaver fetens et putridum  
ab omnibus caris proximis et notis relinquitur, et subtus terram,  
15 ne ipsum aer eo corrumpatur, citissime abscondetur atque  
devorandum vermibus proicietur. Si hec intento oculo cordis  
instanter considerare volueris, ab omnibus peccatis et terrenis  
ac temporalibus rebus de facile abstinebis. Ad aquilonem  
quoque vide, penas inferni assidue considerando, luctum eternum,  
20 tenebras densissimas, frigus intolerabile, atroces vultus demonum,  
bestias et serpentes incessanter corrodescentes, vermem non  
morientem,<sup>2</sup> ignem non extinguentem et cetera inenarrabilia  
tormenta sine inter-(147a)-missione meditando. Ibi<sup>3</sup> enim  
erit mors sine morte, finis sine fine. Ibi nec qui torquet fatigatur,  
25 nec qui torquetur moritur. Ibi desiderabunt mori dampnati,  
et fugiet mors ab eis.<sup>4</sup> Ibi erit luctus et fletus intolerabilis et  
stridor dentium<sup>5</sup> amarissimus et inenarrabilis. Time et con-  
tremisce semper talia, et quantiscunque virtutibus et gratiis  
replearis, nunquam segura esto. Si enim aliquem gratiam  
30 accepisti, time ne indigne opereris ex ea, sed si subtracta fuerit, time  
tanquam mox casura: si vero denuo redierit, time ne iterum perdas  
et deterius contingat<sup>6</sup> tibi. Felix es si hoc triplici timore fueris  
repleta, quia nunquam de te presumes, sed semper eris in timore  
perfecta, et beatus homo qui semper est pavidus. Qui autem

<sup>1</sup> Luc. xiv 11.

<sup>2</sup> Is. lxvi 24.

<sup>3</sup> Cf. § xxxviii: Greg. Moral. ix § 100. Migne, P.L. lxxv 915.

<sup>4</sup> Apoc. ix 6.

<sup>5</sup> Matt. viii 12 et al.

<sup>6</sup> Ioan. v 14.

mentis est dure corruet in malum,<sup>1</sup> id est per superbiam in  
 inferni profundum. Ad meridiem similiter vide, eternam  
 claritatem et celestia gaudia considerando, que pax, que trans-  
 quillitas, que securitas, que leticia sit sanctis et electis Dei  
 5 sedula mente revolvendo. Que si diligenti oculo cordis  
 prospexeris, puto quod ad ea tota mentis intentione aspirabis  
 dicens, "quam dilecta tabernacula tua (147b) Domine virtutum,  
 concupiscit et deficit<sup>2</sup> anima mea in atria Domini,"<sup>3</sup> et "quam  
 magna multitudo dulcedinis tue, Domine, quam abscondisti  
 10 timentibus te,"<sup>4</sup> et "quando veniam et apparebo ante faciem  
 Domini?"<sup>5</sup> Si hec ita meditando desiderare incepisti, nunquam  
 de duris laboribus, nunquam de nimis ieiuniis, de gravitate  
 silencii, de diuturnis vigiliis sive de ceteris regularibus  
 observanciis velut conquerendo affligeris, sed ea pro minimo  
 15 respectu illius summe regule reputabis. Legitur<sup>6</sup> enim quod  
 Iacob pro Rachel septem annis servivit, et videbantur illi dies  
 pauci pre amoris magnitudine. O si illi parum aut nichil  
 videbatur quicquid die ac nocte in frigore vel ardore sustinebat  
 pro corruptibili muliere, quomodo non magis<sup>7</sup> sustineri  
 20 omnia debent quecumque possunt excogitari adversa et gravia  
 pro adipiscenda illa gloria claritatis eterne? Defleant tempus  
 et suos dies perversi et peccatores quod male vivendo consumunt,  
 quia quanto plus vivunt, tanto maiorem dampnationem sibi  
 acquirunt. Iusti vero et penitentes gaudeant et letentur pro  
 25 tempore et diebus quibus hic humiliando, bene vivendo,  
 penitentiam agendo et cetera incom-(148a)-moda pie sustinendo  
 affliguntur, quia quanto plus dies et eorum anni protelantur  
 et multiplicantur, tanto magis merces et gloria eorum augetur  
 et cumulatur, ad quam cum in fine pervenient gaudentes  
 30 et exultantes dicent, "letati sumus pro diebus quibus nos  
 humiliasti, annis quibus vidimus mala,"<sup>8</sup> et "transiet dolor et  
 gemitus et venient in Syon gaudentes et leticia sempiterna super  
 capita eorum."<sup>9</sup> O si hec fideliter considerare volueris,

<sup>1</sup> Prov. xxviii 14.<sup>2</sup> Ms. deficit.<sup>3</sup> Psalm. lxxxiii 1, 2.<sup>4</sup> Psalm xxx 20.<sup>5</sup> Psalm xli 3.<sup>6</sup> Gen. xxix 20.<sup>7</sup> Ms. adds non.<sup>8</sup> Ps. lxxxix 15.<sup>9</sup> Is. li 11, xxxv 10.

nunquam de duris laboribus, sive de longo tempore, quamvis multis diebus vixeris, cor tuum contristabitur, quia nullus labor durus, nullum tempus longum et nulli dies, quamvis longissimi multi debent videri, quibus gloria eterne felicitatis acquiratur.

- 5 Felix es si ex hiis quatuor tibi crucem componas, in qua immobiliter affixa intento oculo cordis semper ista consideres, ut per ea te ab omnibus viciis illibatam custodias, ponendo scilicet inferius orientem, id est nativitatem tuam te veraciter humiliando, a dextris occidentem, id est tuum finem cuncta despiciendo, a  
10 sinistris aquilonem, id est penas inferni eas sine intermissione pertimescendo, et superius meridiem, id est gloriam eternam eam toto cordis affectu desiderando. (148b) In hac cruce secure requiesce, huic firmiter te confige, quia quacunque parte versa fueris, semper prospicies unde merito edificeris, propter  
15 quod ardenti animo dicere poteris Domino, "confige timore tuo carnes meas: a iudiciis enim tuis timui."<sup>1</sup> Si sic vivendo oculos cordis aperueris, non solummodo dicetur tibi, "vide,"<sup>2</sup> sed etiam, "inclina aurem tuam"<sup>2</sup> scilicet obedientie.

## DE TRIPLICI OBEDIENTIA.

## CAPITULUM VI.

- 20 Inclina ergo aurem tuam,<sup>2</sup> scilicet ad veram obedientiam, non ad falcem decipientem, id est non ad oculum obediendo, tanquam hominibus placendo, neque inter illud vel illud preceptum discernendo, aut quid, quare, aut quomodo precipiatur discutiendo, sive precipientem dedignanter contempnendo: non  
25 etiam tepide, non tarde, non pigre, non invite, non murmurando, sive contradicendo, vel dedignanter id quod precipitur faciendo, quia pro tali obedientia nulla sequitur merces aut retributio, sed pena eterna, si non sequatur condigna satisfactio. Tu vero ad omnia que tibi imperantur semper esto parata, et prelati  
30 tuis tanquam Deo humiliter et benigne, dulciter et studiose, hilariter et voluntarie, festinanter et attente, (149a) reverenter et devote obedire procura. Ipse enim dicit, "qui vos audit, me audit, et qui vos spernit, me spernit"<sup>3</sup> et "in auditu auris obedivit michi,"<sup>4</sup> id est quam cito audivit tam cito et absque

<sup>1</sup> Ps. cxviii <sup>120</sup>.<sup>2</sup> Ps. xlv <sup>11</sup>.<sup>3</sup> Luc. x <sup>16</sup>.<sup>4</sup> Ps. xvii <sup>45</sup>.

ulla mora adimplere procuravit. Omnimode autem cavendum  
 est, ne unquam ad aliquod officium aut honorem ascendatur  
 adulando, sanctitatem mentiendo, gratiam blanditiis acquirendo,  
 donis et promissionibus decipiendo, fictis sermonibus corda  
 5 simplicium attrahendo, delinquentes non reprehendendo, ad  
 oculum omnibus serviendo, cunctis se affabilem et gratiosum  
 fallaciter exhibendo, vel quocunque alio modo per se vel per  
 alium procurando aut aspirando, sed solummodo pura obedientia  
 cogente et superioris imperio; que cum adepta fuerint non  
 10 tanquam dominando aut pro ratione voluntatem faciendo, sive  
 consolationes et proprium commodum requirendo exerceantur,<sup>1</sup>  
 sed communi utilitati et necessitati singulorum atque saluti  
 animarum solícite vigiletur, alioquin fructus et meritum  
 obedientie merito amittetur. Obedientia enim que in prosperis  
 15 aliquid de proprio habet, obedientia dicenda non est, sed si  
 etiam duo aut plura tibi eligenda proponuntur, ut unum ex  
 hiis quod malueris accipias, cave omnino ne unquam (149b) id  
 facere presumas, nec propriam voluntatem iterum recipias quam  
 semel reliquisti, sed totum relinquo voluntati et arbitrio  
 20 superioris, quoniam non clare videntibus sed cecis,<sup>2</sup> id est bonum  
 obedientie minime attendentibus a prelatís quandoque dicitur,  
 "quid vultis ut faciamus vobis?"<sup>3</sup> Tu autem non sic, sed  
 dic, "Domina<sup>4</sup> quid me vis facere?"<sup>5</sup> "Paratum cor meum,  
 paratum cor meum,"<sup>6</sup> paratum non tantum ad istud vel ad  
 25 illud, sed etiam ad omne preceptum, non tamen secundum  
 meum, sed secundum tuum arbitrium."<sup>7</sup> Nichil enim tam  
 perversum est omni moniali quam propria voluntas dicente  
 beato Bernardo, "nichil ardebit in inferno, nisi propria voluntas.  
 Tolle propriam voluntatem, et infernus non erit."<sup>8</sup> Propria<sup>9</sup>  
 30 autem voluntas est que cum Deo aut proximo communis non  
 est, que etiam etsi per se ipsam aliunde bona esse videtur tamen

<sup>1</sup> Ms. exerceantur.

<sup>2</sup> Bern. de Conv. S. Pauli I § 6. Migne, P.L. CLXXXIII 363.

<sup>3</sup> Matt. xx 32.

<sup>4</sup> or read Domine?

<sup>5</sup> Act. ix 6.

<sup>6</sup> Ps. lvi 8.

<sup>7</sup> Bern. In Quadrag. Sermo II § 5. Migne, P.L. CLXXXIII 174.

<sup>8</sup> Bern. in Temp. Resur. Sermo III. Migne, P.L. CLXXXIII 290.

<sup>9</sup> Bern. in Temp. Resur. Sermo III. Migne, P.L. CLXXXIII 289.



melior est cum per obedientiam ei voluntas superioris copulatur, ideoque orationes sive servicia que pro vivis et defunctis seu etiam ea que tibi in confessione vel in capitulo pro peccatis tuis iniunguntur, semper libentius et alacrius dicas quam ea que prius

5 ex tua sola licet bona voluntate dicebas. "Melior enim est obedientia quam victimæ et auscultare magis quam offerre adipem arietum,"<sup>1</sup> (150a) hoc est melius obedire, et hiis, que iniunguntur, devote aurem cordis tuam inclinare, quam ex sola voluntate multorum operum devotionem Deo immolare.

10 Quoniam plus est duas voluntates quam unam adimplere, quod sicut dictum est invenitur in bono obediencie que licet prelati maxime debeatur miro quo modo plus placet cum inferioribus exhibetur. Magna namque humilitas est superioribus obedire, maior equalibus deferre et maxima se minoribus inclinare:<sup>2</sup>

15 quod etiam Christus relinquens omnibus exemplum perfecte adimplevit, "factus obediens patri usque ad mortem et mortem crucis."<sup>3</sup> Qui etiam cum Maria et Ioseph Nazareth descendit et erat subditus illis,<sup>4</sup> denique ut omnem iusticiam impleret manibus se Iohannis baptisandum inclinavit.<sup>5</sup> Ut ergo exemplo

20 ipsius omnem obediencie iusticiam adimpleas, "vade et tu fac similiter."<sup>6</sup> Subde te itaque superioribus, defer equalibus et minoribus te inclinato. Si ergo ita obediencie aurem cordis inclinaveris, ut nichil tibi desit, obliviscere populum tuum et domum patris tui,<sup>7</sup> quod quidem fiet si mores et actus atque

25 sensus carnales, in quibus nata et nutrita es, obliviscaris, spiritaliter etiam ea commutando, atque ab exterioribus viciis (150b) solícite te custodiendo, intus in anima veraciter renoveris. Ut ergo sensus corporis perfecte custodiantur, necesse est ut cor prius solícite conservetur propter quod Sapiens consulit

30 dicens, "omni custodia custodi cor tuum, quoniam ex ipso vita procedit,"<sup>8</sup> id est in omnium sensuum custodia solícita vera custodia cordis consistit.

<sup>1</sup> I Reg. xv 22.

<sup>2</sup> Dion. Div. Nom. iv 12, 13.

<sup>3</sup> Ad Phil. ii 8.

<sup>4</sup> Luc. ii 51.

<sup>5</sup> Matt. iii 15.

<sup>6</sup> Luc. x 37.

<sup>7</sup> Ps. xlv 11.

<sup>8</sup> Prov. iv 23.

DE VISU.<sup>1</sup>

## CAPITULUM VII.

Custodiendi sunt itaque oculi ne sint sublimes, elati et vagi, curiosi, circumspecti, furibundi, nutantes, instabiles, risibiles, circumquaque discurrentes, fallaces, atroces et mobiles. Tales  
 5 enim sepius animam depredantur et per eos miserum cor infinitis et variis cogitationibus repletur et coinquinatur, unde est illud, "oculus meus depredatus est animam meam,"<sup>2</sup> et sicut impudicus oculus impudici cordis est nuncius<sup>3</sup>, sic vacui cordis est vagus, instabilis, mobilis et elatus, propter quod sint  
 10 simplices, humiles, pii, severi, circumspecti, maturi, disciplinati, et in terra semper defixi. Neminem ergo in faciem, vel alibi, sive aliud quid carnale, unde cor possit coinquinari defixo oculo intuearis, quia non licet intueri quod non licet concupisci. Et Iob, "pepigi fedus cum oculis meis ne cogitarem (151a) quidem de virgine."<sup>4</sup> Sic nec tu de viro que sponsa Christi debes esse.  
 15 Et "si oculus tuus simplex fuerit, totum corpus tuum lucidum erit,"<sup>5</sup> id est tenebris et perturbationibus cogitationum et plurimarum temptationum carebit. Nulli etiam ridentibus aut nutantibus oculis loquaris, et neminem torvis intuearis.  
 20 Picturas quoque, diversos colores, flores, virentia et cetera huiusmodi labentia non curiose aspexeris, per que a consideratione pulcritudinis eterne quandoque abstraharis, quoniam illa isti comparata nullius valoris sunt aut decoris: similiter qui cum publicano de peccatis suis semper se reum esse attendit,  
 25 oculos ad celum levare non audet,<sup>6</sup> sed se humiliando continue in terram defigit. Vera enim indicia humilis cordis notantur simplici oculo terram assidue conspicienti.

## DE AUDITU.

## CAPITULUM VIII.

Custodiende etiam sunt aures ne sint porrecte, suspense,  
 30 patentes et ad omnem sermonem se libenter inclinantes. Neque attente audiant fabulas, novitates, scurrilitates, ociositates, garrulitates, nugacitates, detractiones, murmurationes et perversas colloctiones, quoniam voluntarii auditores ad talia dicenda provocant obloquentes, unde beatus Ieronimus, "si non

<sup>1</sup> This chapter is erroneously omitted from the Irish; the title De Visu is given, but it is followed by the material proper to § VIII.

<sup>2</sup> Thren. III 51.

<sup>3</sup> Aug. Epist. Class III, CCXI<sup>10</sup>, Migne, P.L. XXXIII<sup>961</sup>.

<sup>4</sup> Job, XXXI 1.

<sup>5</sup> Matt. VI<sup>22</sup>.

<sup>6</sup> Luc. XVIII 13.

esset (151b) auditor, non esset detractor.”<sup>1</sup> Si ergo in nobis  
 hec diligentia esset ne obtrectatoribus facile crederemus, iam  
 omnes detrahere timerent, ne non tam alios quam se ipsos  
 detrahendo viles facerent. Et etiam nichil tam inquietat  
 5 animam, nichil est quod ita mobilem mentem ac levem faciat  
 quam facile totum credere et obtrectatorum verba temerario  
 mentis assensu sequi. Et beatus Bernardus, “detrahere aut  
 detrahentem audire, quid horum dampnabilius sit, non facile  
 dixerim.”<sup>2</sup> Tu vero sanctimonialis, que sponsam Christi te  
 10 esse agnoscis, cui aures tuas devote consecrasti, tales linguas  
 tanquam venenum mortiferum et gladios bis acutos letaliter  
 vulnerantes sollicite et studiose devita, blandos quoque et dulces  
 sermones pias mentes dolose subvertentes, atque ineptas fabulas<sup>3</sup>  
 et omnia nova assidue fuga, et semper sis quieta, unde Sapiens  
 15 ait, “sepi aures tuas spinis, ne audiant linguam nequam,”<sup>4</sup> hoc  
 est circumda cor tuum compunctione timoris Dei, ne ipsum  
 transfigat gladius triceps eternaliter mortificans et letitia  
 sempiterna privans. “Cor enim,” inquit “quod novit  
 amaritudinem anime sue, in gaudio eius non miscebitur  
 20 extraneus,”<sup>5</sup> id est detractor murmurans a gaudio felicitatis  
 eterne alienus. Ne sis etiam sicut arundo vento cuiuslibet  
 (152a) sermonis agitata ad laudes scilicet et adulationes, tanquam  
 ad gratias referendas te hilariter inclinando parata, ad vituperationes  
 vero contumelias, derogationes et hiis similia quasi ad  
 25 vicem reddendam te iracunde reflectendo promptissima. Non  
 tuas aures similiter plus demulceat suavis melodia cantus quam  
 illud quod cantatur, quia beatus Augustinus ait, “quociens plus  
 me delectat cantus quam illud quod cantatur, tociens me  
 peccasse penaliter confiteor.”<sup>6</sup> Quod si hoc est delictum, quale  
 30 est illud cum ad audiendum liras, cytharas, fistulas, tubas,  
 musas, simphonias, tympana, psalteria, cymbala, organa,  
 cantilenas vanas et cetera similia hiis aures leviter inclinantur?  
 Tu autem si ad ineffabiles angelicos concentus et omnimoda  
 modulatione ac delectatione plena sanctorum laudes aspiras,

<sup>1</sup> Hier. Epist. LII. § XIV. Migne, P.L. XXII 538.

<sup>2</sup> Bern. de Consid. II § 13. Migne, P.L. CLXXXII 757.

<sup>3</sup> 1 ad Tim. IV 7.

<sup>4</sup> Ecclus. XXVIII 28.

<sup>5</sup> Prov. XIV 10.

<sup>6</sup> Aug. Conf. X § 33. Migne, P.L. XXXII 800.



necesse est ut illas ineptas et vanitate plenas levitates ab auditu tuo cum indignatione repellas.

## DE OLFACU.

## CAPITULUM VIII.

Custodiende quoque sunt nares, scilicet ne odorando unguenta  
 5 varia et peregrina, muscatum, species diversas, flores, fructus,  
 folia, ligna, cibos, potus et cetera odorifera cor in eis nimis  
 delectetur et sic in ipso lenitas, (152b) mollicies, carnalitas  
 atque ignobilis curiositas inesse deprehendatur, ac per hec pro  
 isto suavi et evanescenti odore intolerabili et eterno fetore in  
 10 inferno repleatur. Ibi enim "erit pro suavi odore fetor,"<sup>1</sup>  
 sicut propheta testatur. Sed si cor aut caput aut alia corporis  
 membra infirmantur, flagella, spinea corona, clavi, lancea,  
 sanguis et Christi vulnera odorentur, quibus dulcius suavius ac  
 securius atque delectabilius reficientur. Qui istis amenis  
 15 odoribus semel imbutus<sup>2</sup> fuerit, illa tanquam fimum et stercora  
 reputabit.

## DE LOQUACITATE.

## CAPITULUM X.

Os et lingua similiter sunt observanda ab omni malo sermone,  
 scilicet detractio, murmuratio, scurrilitate, dolositate,  
 20 falsitate, adulatione, vituperatione, mendacio, periurio,  
 blaphemia, contumelia, infamia et ceteris hiis similibus. O  
 si de verbo ocioso reddent homines rationem in die iudicii,<sup>3</sup>  
 quid fiet de istis? Tu ergo ut ea studiose caveas, cum ad  
 colloquia accedis, nunquam iuxta murmurantes, detrahentes,  
 25 obloquentes et maledicas resideas: lingua enim earum est gladius  
 acutus,<sup>4</sup> gladius triceps, cum enim percutit tres ad minus, uno  
 ictu interficit scilicet se ipsas cum se caritate produnt esse  
 vacuas,<sup>5</sup> et audientes (153a) cum in eis feriunt caritatem et eas  
 quibus derogatur cum earum fama tanquam mortua adnichilatur.  
 30 Alie vero suas derogationes palliando dicunt, "nemini diceremus  
 de istis vel de illis quales sunt, sed quia aliquid de eis scitis, ideo  
 vobis dicimus vera esse que de ipsis audistis,"<sup>6</sup> et adiiciunt  
 "satis diligimus eas, sed de hiis rebus nunquam corrigi

<sup>1</sup> Isa. III<sup>24</sup>.

<sup>2</sup> Hor. I Epist. II<sup>69</sup>.

<sup>3</sup> Matt. XII<sup>36</sup>.

<sup>4</sup> Ps. LVI<sup>5</sup>.

<sup>5</sup> Bern. Serm. in Cant. xxiv § 3. Migne, P.L. CLXXXIII<sup>896</sup>.

<sup>6</sup> Ancrén Riwe, p. 89.

potuerunt.”<sup>1</sup> Et altere quedam “in multis hee vel ille satis sunt religiose, sed in isto vel in illo nimis sunt pertinaces et minus obedientes ac devote.” Et nonnullæ, “magnum dampnum est de ista vel de illa, quia tot labores et virtutes perdit pro re tam parva.” Que omnia cum talibus hoc pessimo vicio denoteris, sollicite devita, quia “corrumpunt mores bonos colloquia prava.”<sup>2</sup> Alicuius enim negligentie aut vicia nemini unquam sunt dicenda, nisi sibimet ipsi pie admonendo, vel coram omnibus caritative proclamando, sive superiori ut corrigatur humiliter suggerendo, vel cuilibet alteri habenti potestatem corripienti in hoc periclitanti amicabiliter subveniundo, alioquin murmur erit sive detractio. Quedam etiam ut sua vicia et negligentias tegant, sodales suas diffamare et accusare non cessant, quas nullatenus imiteris nec aliarum (153b) vituperacione te laudabilem velis videri. Neque sis garrula fabulatrix nova referens, ociosa dicens et in verbis blanda, sed lauda parce et vitupera parcius, “ex abundantia enim cordis os loquitur,”<sup>3</sup> ergo qualis unusquisque sit intus, ex verbis et dictis omnibus manifestatur, propter quod si libenter de qualitate ciborum loquitur gulosa, si de forma virorum luxuriosa, si de cognatis et divitiis superba, si de officiis et honoribus ac prelationibus ambitiosa, si de iniuriis sibi illatis rixosa, si de aliarum promotione et sui despectu invida, et si procaciter et rigide iracunda, si de factis et iudiciis prelatorum murmurosa, si de proclamationibus et nimia disciplina segnis et remissa, si de nugis et levitatibus vaga et vacua, si facile mentiens morte anime digna, si libenter iurans aut periurans cui credatur indigna, si impaciens ad ea que ei iniunguntur rebellis et odiosa, si de cantilenis et iocis supersticiosa, si de rebus secularibus mundana, denique que ad omne opus bonum negligens et tristis fuerit accidiosa, que vero prompta et hilaris sancta et devota esse comprobatur. Hec audiens fuge rem, cave nomen. Ne autem hiis signis talis esse deprehendaris, tam ab hiis quam ab aliis indisciplinatis (154a) verbis os tuum et linguam sollicite custodi, alioquin tibi magis profuisset ut te ab huiusmodi colloquiis abstinuisses. Similiter cum insipientibus aut procacibus sive infantibus

<sup>1</sup> Bern. Serm. in Cant. xxiv § 4. Migne, P.L. CLXXXIII<sup>896</sup>.

<sup>2</sup> I ad Cor. xv<sup>33</sup>.

<sup>3</sup> Matt. xii<sup>34</sup>.

colloquia aut familiaritatem de facili non habeas, ne de te quoque mala loquantur, quia "quicquid in buccam talium venerit proferre in medium non verentur."<sup>1</sup> Vide etiam cum ad colloquium accedis ut silenter et voce submissa, humiliter et  
 5 pauca, dulciter et edificantia, sapienter et statera discretionis ponderata, communiter et omnibus profutura verba loquaris, non iocando, ridendo, irritando, rixando, clamando, tua dicta defendendo, aliena contempnendo, et verba inutilia proferendo: quod si feceris non tempus perdidisti verum etiam graviter  
 10 peccasti. Vides quod mors et vita sunt in manibus lingue<sup>2</sup>; mors si mala et non bona proferantur, vita si bona et non mala annuncientur, quapropter orandum est vigilanter cum propheta et dicendum, "pone Domine custodiam ori meo, et hostium circumstantie labiis meis,"<sup>3</sup> videlicet ut sciam quid quando et  
 15 quomodo debeam loqui, ne capiar laqueo oris mei.<sup>4</sup> Multociens evenit quod nonnulli spiritu ferventes ac devotione succense ad colloquia accedunt, ubi talia dicunt vel audiunt unde tristes vacue et accidiose recedunt, que si bona (154b) vel spiritualia dixissent sive audissent, spiritu gaudentes et desiderio ferventes  
 20 recessissent: attende itaque et diligenter considera quam periculosa<sup>5</sup> et omni benevolenti metuenda sunt colloquia, propter quod consulo tibi ut animam tuam secure salves in quantum salva pace tua potes, ea studiose devites.

## DE NON IUDICANDO.

## CAPITULUM XI.

25 Ut etiam os tuum et linguam sollicite custodias ordinationes et acta prelatorum sive sociarum tuarum nunquam iudices aut reprehendas, sed si qua in eis tibi aliunde videretur reprehensione digna, non statim diiudicando contempnes, sed magis ad te ipsam recurras et dic, "quæ es?"<sup>6</sup> In multis multo  
 30 insipientior, irreligiosior et deterior quam hee, quas sic iudicio iudicas iniusto. Quid autem vides festucam in oculo sororis tue, et trabem, quae in oculo tuo est, non consideras? Ypocrita! eiice primum trabem de oculo tuo, et tunc propicias ut educas festucam de oculo sororis tue.<sup>7</sup> Dic, "quid ad te?" Nemo

<sup>1</sup> Cicero, ad Atticum i<sup>12</sup>.<sup>2</sup> Prov. xviii<sup>21</sup>.<sup>3</sup> Ps. cxl<sup>3</sup>: Bern. Serm. de Diversis xvii, § 7, Migne, P.L. clxxxiii<sup>566</sup>.<sup>4</sup> Prov. vi<sup>12</sup>.<sup>5</sup> Ms. periclosa<sup>6</sup> Iac. iv<sup>13</sup>.<sup>7</sup> Luc. vi<sup>41</sup>.

enim de hiis aliquid a te requirit, nec pro ipsis rationem reddere teneris, sed "unusquisque," sicut ait apostolus, "onus suum portabit."<sup>1</sup> Et certe que hoc faciunt, multa sciunt que te nescis, vel aliqua ratione ista agunt, quam tu non attendis, que quidem  
5 si facere et or- (155a) -dinare deberes, multo insipientius aut deterius forsitan disponderes vel actitares. Dic, "ad quod venisti?" Nonne ut opera ceterarum diiudicares, et non magis ut salutem anime tue queres? Nonne ut acta aliarum curiose explorares, et non magis ut tua peccata et negligentias sollicite  
10 examinando per penitentiam dilueres, quoniam qui sibi nequam est, cui bonus esse potest? Si hec tria assidue mediteris, neminem unquam de facile iudicabis: quod ut fiat, te semper in conspectu iusti iudicis Dei esse considera, qui ait, "nolite iudicare, et non iudicabimini."<sup>2</sup> In quo enim iudicio iudicaveritis  
15 iudicabimini,"<sup>3</sup> et apostolus, "si nosmet ipsos diiudicaremus, non utique diiudicaremur."<sup>4</sup> Vides per hoc alios de facile diiudicaremus. Quicumque enim actus et vitam suam intra semetipsum diligenter voluerit perscrutari, tot et tanta reperiet  
20 quod ad aliena opera investiganda extra se nullatenus exhibet, sed ceteros sanctos et iustos, se solum vere peccatorem et iniustum veraci et humili confessione ex intimo cordis affectu pronunciabit. Hinc in vita patrum de beato Arsenio legitur, "beatus es abba Arseni, quia te solum in hac vita planxisti."<sup>5</sup>  
25 Puto quod qui sic se solummodo plangebat, aliquem minime (155b) iudicabat, sed si in aliquo aliquid culpabile deprehendebat, tanquam semper de se humiliter sentiens facillime excusabat. Hinc beatus Bernardus ait, "omnino cave aliene conversationis esse aut curiosus explorator aut temerarius iudex, etiamsi perperam actum quid deprehendas, nec sic iudices proximum,  
30 magis autem excusa. Excusa intentionem si opus non potes: puta ignorantiam: puta subreptionem: puta casum. Quod si omnem omnino dissimulationem rei certitudo recusat,<sup>6</sup> suade nichilominus ipse tibi et dicito apud temetipsum, 'vehemens fuit nimis temptatio: quid de me illa fecisset, si accepisset in me

<sup>1</sup> Ad Gal. vi<sup>5</sup>.<sup>2</sup> Luc. vi<sup>37</sup>.<sup>3</sup> Matt. vii<sup>2</sup>.<sup>4</sup> Ad Cor. xi<sup>31</sup>.<sup>5</sup> De Vitis Pat. iii<sup>163</sup>; Migne, P.L. lxxiii<sup>791</sup>.<sup>6</sup> Ms. excusat

similiter potestatem?''<sup>1</sup> Non autem hoc dico ut culpas delinquentium non reprehendas, vel dissimulando parvipendas, sed ne facta singularum curiosius explorando diiudicare aut condemnare presumas, et etiam ut actus et mores tuos  
 5 sollicitius quam alienos discutiendo investiges, atque omnes occasiones sciendi acta aliena, que sunt prava colloquia et circumvolantes aspectus solícite devites.

## DE TACITURNITATE.

## CAPITULUM XII.

Ama ergo lectionem et orationem ac silentium quod est clavis  
 10 nutrix et custodia totius religionis ac omnium virtutum, unde (156a) dicit beatus Augustinus, "fundamentum totius religionis est bona taciturnitas,"<sup>2</sup> id est non invita sive murmurosa vel accidiosa. Nec aliunde timeas de corporis debilitate sive capitis  
 15 sui, quia silentium nemini nocet, nisi murmurosis, accidiosis, verbosis et ociosis perturbatis cogitationibus. Crede michi quia silentium benevolos adiuvat, fessos roborat, mestos letificat, abiectos comfortat, infirmos sustentat, depressos sublevat, orationes inflammat, meditantes amat et contemplantes exaltat : unde propheta dicit, "in silencio et spe erit fortitudo vestra."<sup>3</sup>  
 20 Non ait, "infirmitas," sive "debilitas." Et Ieremias, "bonum est viro cum portaverit iugum Domini ab adolescencia sua. Sedebit solitarius et tacebit, quia levavit se super se,"<sup>4</sup> scilicet terrena et carnalia viriliter conculcando, et in secreto silencio celestia dulciter meditando. Cernis quantum pium silentium  
 25 prodest, et quantum multiloquium obest. Certe que peccata sua et suam mortem sive penas inferni vel gloriam eternam ardenti animo assidue meditantur, toto desiderio cordis secreta loca et dulce silentium amantissime amplectuntur, et tantum eos gravaret si ad colloquia vel terrena negocia ire cogerentur, ac si ad mortem sive etiam ad penas inferni deducerentur.  
 30 Sciunt (156b) enim et intelligunt quod mens Deo dedicata multiloquiis ac rebus terrenis simul cum celestibus deliciis nullatenus possit esse intenta. Tu ergo sponsa Christi silentium amando sola esto, ut soli Domino omnium serves te  
 35 ipsam, quem solum ex omnibus elegisti. An nescis te verecundum

<sup>1</sup> Bern. Serm. in Cant. XL. Migne, P.L. CLXXXIII<sup>984</sup>.

<sup>2</sup> This quotation is not found in Augustine.

<sup>3</sup> Isa. XXX<sup>15</sup>.

<sup>4</sup> Lam. III<sup>27</sup>, <sup>28</sup>: cf. Vita Malachi, ed. Lawlor, p. 13 note.



habere sponsum qui nequaquam presentibus ceteris suam tibi velit indulgere presentiam? Quid etiam tibi et turbis sive multiloquiis, que cum sponso tuo Christo Iesu in orationibus et meditationibus tuis cotidie dulciter familiaris? Sicut enim  
 5 non possunt de uno fonte diversi rivi emanare,<sup>1</sup> sic absurdum est ab eodem ore vaniloquia et orationes exire.

## DE GULA.

## CAPITULUM XIII.

Gustus quoque est custodiendus ne in cibo et potu plus saporis aut colores quam necessitates requirantur: neque unquam de  
 10 vilibus cibus sive de ieiuniis gloriatur, quoniam Esau pro vilibus lenticulis semel comestis primogenitum suum perdidisse,<sup>2</sup> et Dominus Helyam vespere et mane carnibus pavisse<sup>3</sup> refertur. Non ergo tantum qualitas cibi et potus, sed modus sumendi est culpandus. In pane namque, cervisia, oleribus, faba, leguminibus  
 15 et etiam aqua, sive huiusmodi vilibus cibus delinquitur, si nimis ante horam ardentem studiose desiderantur, curiose delicate et gulose sumantur. Heu! Si (157a) in istis cibus peccatur, quomodo putas in vino, carnibus, piscibus salsis,<sup>4</sup> diversis speciebus, frixuris elcunariis et ceteris hiis delectabilibus cibus  
 20 ac potibus delinquitur? Et quod deterius est, nonnulli non contenti simplici vino pigmentata et diversis speciebus pulverisata vina componunt, ut avidius bibantur et salsas adinventicias et exquisitas preparant, ut cibos dulcius et delectabilius consumant, alie vero nimis delicate vel, ut verius  
 25 dicam gulose species et herbas manducant ut amplius bibant, non recolentes sponsum suum Iesum Christum in cruce amore earum felle fuisse cibatum et aceto potatum<sup>5</sup>: quod quidem si recolunt in hoc tamen se veras sponsas non esse ostendunt, quod in austeritate cibi et potus sobrie et parce vivendo ipsum imitari  
 30 contempnunt. Quedam etiam plurimum superstitiose cibos diiudicando condempnant dicentes, "hoc capiti meo nocet, illud cerebrum perturbat, istud oculos gravat, istud gustus perhorrescit, illud stomachum excruciat, hoc vero mee qualitati penitus non convenit, istud autem infirmitates meas renovat, et  
 35 illud denique toti corpori et membris meis pessimum est et

<sup>1</sup> Iac. III<sup>11</sup>.<sup>2</sup> Gen. XXV<sup>29, 34</sup>.<sup>3</sup> III Reg. XVII<sup>1-6</sup>.<sup>4</sup> Ms. speciebus<sup>5</sup> Ioan. XIX<sup>29</sup>.

omnino ipsam debilitat." O quaecunque talis es, parce, queso, parce consciencie non tantum tue, sed etiam aliene: illius si quidem qui tibi ministrat, et eius qui forte hoc audit et irridens tuam curiositatem inde mur- (157b) -murat, atque superioris tue  
 5 que forsitan cum magno detrimento et gravamine domus tibi ea necessaria procurat, quoniam in hiis non disciplinam beati Benedicti, qui sororibus duo pulmentaria cocta et legumina si adessent debere sufficere<sup>1</sup> dixit te esse ostendis, sed Epycuri, qui magister fuit gule et voluptatis: hinc Sasomon ait, "fili non te  
 10 effundas super omnem escam."<sup>2</sup> Sanitas enim anime et corporis est moderatus cibus, et apostolus ait, "esca ventri et venter escis, Deus autem hunc et has destruet."<sup>3</sup> Tu ergo sapienter ista considerans plus attende ad tuam necessitatem explendam quam voluptatem sectandam.

## 15 DE LUXURIA.

## CAPITULUM XIII.

Luxuria que de nimia repletione gule et ciborum ac potus quandoque procedit multis rationibus debet caveri. Primo: quia corpus coinquinat. "Omne enim peccatum quod fecerit homo," sicut ait apostolus, "extra corpus suum est, qui autem  
 20 fornicatur in corpus suum peccat."<sup>4</sup> Secundo: quia hoc vicium coram Deo et angelis eius est fetidum, et ideo, sicut in Genesi legitur, "a Deo igne sulphureo fuit vindicatum."<sup>5</sup> Tercio: quia habita non sariat, et expleta mentem cruciat.<sup>6</sup> Quarto: quia plurimum prius dilectas, post expletionem sui, sicut de Thamar  
 25 legitur, facit odiosas.<sup>7</sup> Quinto: quia de amabili sponsa Christi (158a) facit odiosam et vilem ancillam Dyaboli. Sexto: quia anima, que prius iocundis meditationibus celestium gaudiorum dulciter pascebatur, postea per eam cogitationibus immundis et spurcitiis carnis turpiter sordidatur. Septimo: quia quicquid  
 30 boni fit sine castitate nichil omnino potest prodesse. Octavo: quia per eam pudor aufertur virginitatis que deinceps nullatenus valeat reparari:<sup>8</sup> unde beatus Ieronimus ait, "cum omnia possit Deus, virginem non potest suscitare post ruinam. Valet

<sup>1</sup> Ben. Reg. xxxix, Migne, P.L. ciii<sup>634</sup>.<sup>2</sup> Ecclus. xxxvii<sup>32</sup>.<sup>3</sup> I ad Cor. vi<sup>13</sup>.<sup>4</sup> I ad Cor. vi<sup>18</sup>.<sup>5</sup> Gen. xix<sup>24</sup>.<sup>6</sup> Hier. Com. in Osee i § iv<sup>10</sup>. Migne, P.L. xxiii<sup>650</sup>.<sup>7</sup> II Reg. xiii<sup>15</sup>.<sup>8</sup> Heli Meidenhad, E.E.T.S. (1866) p. 10.

quidem liberare de pena, sed non vult coronare corruptam.”<sup>1</sup>  
 Nono : quia multum est diligenda virginitas, que angelis  
 dinoscitur esse cognata : unde beatus Ieronimus ait, “profecto in  
 carne preter carnem vivere non terrena vita est, sed celestis :  
 5 unde in carne angelicam vitam acquirere maius est meritum  
 quam habere.”<sup>2</sup> Esse enim angelum felicitatis est, esse vero  
 virginem virtutis, cum hoc obtinere viribus nititur cum gratia  
 quod habet angelus ex natura : utrumque tamen et esse virginem  
 vel angelum divini numinis est officium non humanum. Hoc  
 10 si diligenti semper consideratione mediteris, spurcitas carnis  
 nunquam amabis.

## DE TACTU.

## CAPITULUM XV.

Ut ergo luxuria caute devitetur, manus ab omni tactu illicito  
 et opere malo conserventur, propter quod caveas ne unquam  
 15 (158b) quicquid omnino des vel accipias sive opereris absque  
 licentia superioris, neque tangas aliquem virum ac mulierem  
 quamvis senes aut propinquos sanctos et religiosos, non manum  
 stringendo, non faciem, non frontem, non os, non collum, nec  
 pectus, non denique aliquod membrum sive partem corporis  
 20 eius contingendo. Et quod alteri nullo modo facis, cave ne a  
 quoquam idem tibi paciaris. Nolo michi dicas, “non michi  
 nocet, et non multum curo, quia bonam conscientiam inde  
 habeo.” Ad quod tibi respondeo, “etsi non nocet tibi, forsitan  
 nocet illi vel alteri qui hoc videt, et inde malam conscientiam  
 25 habet.” Quod si nemini nocet, species tamen mala est et omnino  
 cavenda. Apostolus enim dicit, “ab omni mala specie  
 abstinete vos,”<sup>3</sup> ac si dicat non solum ab omni opere malo est  
 cavendum, verum etiam ab omni specie mala abstinendum :  
 quoniam in quo quempiam scandalizas te ipsam condempnas,  
 30 propter quod etiam aliquocunque loco nunquam sis sola cum  
 solo, quamvis sancto et religioso, vel aliqua affinitate propinquo.  
 Noli quoque libenter signa multiplicare, quia hoc est indicium  
 vacue monialis et lingose. Neque inter signa sive alias verbum  
 aliquod vel sillabas unquam<sup>4</sup> proferas, alioquin te vacuam et  
 35 minus timoratam demonstras esse. Nec unquam cum loqueris

<sup>1</sup> Hier. Epist. xxii § 5, Migne, P.L. xxii<sup>397</sup>.

<sup>2</sup> This is perhaps a loose reference to Hier. Epist. liv<sup>9</sup>, Migne P.L. xxii<sup>554</sup>.

<sup>3</sup> 1 ad Thess. v<sup>22</sup>.

<sup>4</sup> Ms. nunquam



manum vel digitum extendas, sive de digito vel manu in manum seu ad femur vel (159a) alibi percutias, quia ista sunt indicia frontose monialis et procacis. Nemini similiter des unquam fidem manualement, nec manus unquam sine certa necessitate  
 5 habeas discoopertas, sed scapulari aut cuculla semper operiantur, sicut decet monialem corpore et mente sanctam atque pudoratam.

## DE HABITU CORPORIS.

## CAPITULUM XVI.

Habitus etiam totius corporis solícite est custodiendus, ne in eo aliquid appareat unde alie merito scandalizentur : propter  
 10 quod incessus non sit levis, mollis, fractus, vagus aut dissolutus, sed lenis, gravis, modestus, tardus, temperatus et pudoratus. Corpus quoque non sit instabile aut inquietum, sed circumspectum et disciplinatum. Humeri autem non sint recti et nimis rigidi, sed modice curvi et depressi. Collum vero non  
 15 sit cervicosum et extensum, sed humile et retractum. Caput similiter non sit circumrotans et erectum, sed modice demissum et inclinatum. Facies non sit vaga, levis et frontosa, sed modesta, simplex et columbina. Amictus quoque ipsius corporis non sit superfluous, sed sufficiens et temperatus. Pepla ergo  
 20 sive vela aut cetera indumenta non sint preciosa neque nimis vilia, sed communia et mediocria : non sordida aut nimis pulcra, quoniam alterum negli- (159b) -gentiam sive gloriositatem<sup>1</sup> redolet, alteram vero curiositatem : exquisite enim mundicie aut affectate sordes minime decent monialem. Non sint nimis  
 25 longa et defluentia super terram, quia non decet monialem esse caudatam,<sup>2</sup> nec etiam sint nimis curta, sed circa talos mediocriter mensurata. Sotulares quoque non sint nimis stricti et curiosi, sed ampli et ordinati. Corrigia vero cingulum et ligatura brachii minuti ac similia, non sint diversimode depicta vel  
 30 curiose assuta.<sup>3</sup> In hiis autem et in omnibus predictis rebus, semper ama communitatem, et solícite devita notabilem dissimilitudinem. Letis etiam non nimis leteris, et tristibus non nimis contristeris. Adversitatibus non frangaris, et prosperitatibus nunquam extollaris. Et ut breviter inferam, in  
 35 omni loco, omni tempore, omni hora, uno eodemque modo ita

<sup>1</sup> Ms. gloriosam<sup>2</sup> Salimbene, Chron : von Hügel, " Saint Bernardine of Siena," p. 150.<sup>3</sup> Regest. Visitat. Archiep. Rothomagensis sub anno 1250.

composite te habeas, ut totum sit in te disciplinatum, totum insigne virtutis perfectionis formatura, et non solum nichil in te appareat unde intuentes merito offendantur vel scandalizentur, sed etiam multo magis edificentur et ad meliora tuo exemplo  
 5 provocentur. Si sic sensus exteriores a te diligenter custodiuntur, restat ut etiam interiores solícite observentur, ut per hoc cor omni custodia, id est omnium sensuum (160a) tam exteriorum quam interiorum custodia conservetur.

DE CUSTODIA CORDIS.<sup>1</sup>

## CAPITULUM XVII.

10 De corde enim exeunt cogitationes male, quibus anima coinquinatur,<sup>2</sup> et tanquam feda et immunda a Deo separatur. Perverse namque cogitationes separant a Deo, quas tribus modis debes a te expellere, scilicet opere, confessione et sancta meditatione. Nunquam ergo ociosa existas, sed semper aut legas  
 15 aut psallas seu ores vel manibus labores, ut sic superfluas cogitationes et noxias devites. In desideriis enim et cogitationibus omnis pigra et ociosa versatur, que si nec sic valent expelli, tunc eas per veram et humilem confessionem, prout prevalet, tuo manifestes confessori. Dyabolus enim suas  
 20 suggestiones et consilia denudantes non amat, sed tanquam verbosas et nichil celantes devitat. Per sanctas etiam meditationes expelluntur et adnichillantur, quibus solícite sis intenta cum eis mens tua fatigatur. De hiis namque duobus modis propheta ait, "quoniam cogitatio hominis confitebitur tibi, et  
 25 reliquie cogitationis diem festum agent tibi,"<sup>3</sup> ac si dicat reliquie cogitationis, id est sancte cogitationes in corde cuiuslicet religiose relictæ, per quas perverse sunt eiectæ, vel ad totum adnichilate, diem festum agent tibi, gratias scilicet referendo (160b) Deo omnium bonorum largitori. Ut ergo malis et perversis cogitationibus perfecte emunderis, sanctis et rationabilibus assidue  
 30 esse intenta non pigriteris.

## DE SUPERBIA.

## CAPITULUM XVIII.

Superbia itaque si ostium cordis tui intrare voluerit, cave, quia inflammata est: ne ullatenus aperiatur. Hec autem de  
 35 generis nobilitate, fortitudine, pulcritudine, sanctitate, sapientia

<sup>1</sup> *Περὶ φυλακῆς καρδίας*, Migne. P.G. xxxiv<sup>835-838</sup>.

<sup>2</sup> Matt. xv<sup>19</sup>.

<sup>3</sup> Ps. lxxv<sup>11</sup>.

sive aliqua alia gratia solet nasci : cui multis rationibus debet obviari. Primo : scilicet quia nichil habes quod non accepisti.<sup>1</sup> Nemo quippe est, si ea que habet a se habere potuisset quin multo plura et maiora quam habet libentius accepisset, quod  
 5 ergo ea que habes ab alio accepisti,<sup>2</sup> noli gloriari quasi non acceperis. Secundo : quia semper cogitandum est omnium horum finis, qualis scilicet qui modo tam pulcer, tam sapiens, tam nobilis est, in fine erit. Hinc de pavone dicitur, quia cum videt caudam suam circumrotando, eam superbit, sed cum  
 10 respicit<sup>3</sup> pedem, id est extremam partem corporis sui, omnis tumor abscedit. Pavone ergo insipientior esse probaris, si tu similiter finem considerando non humiliaris. Tercio : quia cui plus datum est, plus exigetur ab<sup>4</sup> eo. Tu ergo de donis acceptis non te extollas in superbiam, sed prepares ad rationem reddendam. (161a). Quarto : quia quanto quis maiori dotatus  
 15 est munere, tanto amplius remuneratorem suum tenetur amare. Tu ergo de gratiis acceptis non superbias, sed multo magis prompta sis ad gratiarum actiones referendas. Quinto : quia qui<sup>5</sup> de eis elevantur a Deo iusto iudice humiliantur. "Omnis enim qui se exaltat, humiliabitur,"<sup>6</sup> et cum superbiente Dyabolo in profundum inferni demergetur. Sexto : quia si hec in humilitate teneantur, per hec eterna gaudia acquirentur. "Omnis enim qui se humiliat exaltabitur,"<sup>6</sup> et cum sanctis in  
 20 celo veraciter gloriabitur. Septimo : quia si hec videntur magna, que sunt caduca et transitoria, multo magis debent videri illa celestia sine fine mansura, unde si tanto opere curant quidam ista temporalia habere, multo magis deberent ad illa eterna aspirare. Octavo : quia ignoratur quam diu ista possidebuntur, unde qui quanto plus pro eis elevatur, tanto magis cum ea  
 25 amittit confunditur ; quanto enim gradus altior, tanto lapsus gravior. Nono : quia si Deus in celo angelis superbientibus non perpercit,<sup>7</sup> multo magis nec tibi parcat in terra, qui es pulvis et cinis ; multo enim tolerabilior est in divite quam in paupere superbia, quamvis in neutro eorum sit toleranda. Tu

<sup>1</sup> 1 ad Cor. iv<sup>7</sup>.<sup>2</sup> 1 ad Cor. iv<sup>7</sup>.<sup>3</sup> cf. Keating, "Three Shafts," 65<sup>22</sup>.<sup>4</sup> Luc. xii<sup>48</sup>.<sup>5</sup> Ms. omits qui.<sup>6</sup> Luc. xiv<sup>11</sup>, xviii<sup>14</sup>.<sup>7</sup> II Pet. ii<sup>14</sup>.

autem si hec omnia (161b) diligenter recogites, omnis superbia a corde tuo tanquam fumus evanescet.

## DE VANA GLORIA.

## CAPITULUM XIX.

Vana gloria si cordi tuo insederit ventosa est : ne credas ei.

- 5 Hec vero solet nasci de bonis operibus cum per ypocrisim fiunt, ut ipsa acquiratur, sive cum aliquis aliquod bonum bona intentione inceperit, et cum ei postmodum placet ut manifestetur, vel etiam cum de aliquo bono opere aliquis laudatur et inde gloriatur, aut aliquo exeunte in oratione vel devotione
- 10 et ei a cogitationibus suis dicitur suggerendo, "O si aliquis hic te videret, que in occulto agis, scilicet quam abundanter ploras, quomodo gemis, agnosceret, quomodo putas te laudaret, et quam magnum te predicaret?" Si talibus miser consentit, et ea gratanter amplectitur, et vana gloria in corde latitans
- 15 demoratur, et nisi penituerit a vera gloria merito excludetur. Hiis pestibus facile multis modis resistitur, si qualis sit vana gloria attente consideratur. Primo : quia omnia bona, que aguntur pro sola intentione faciendi, amittuntur. Ieiunat enim, vigilat, psallit, laborat et cetera bona facit ypocrita,
- 20 sicut et iustus, sed non ea intentione qua iustus. Iustus enim hec agit pro vera gloria adipiscenda, ypocrita vero solummodo pro vana : et quicquid agant (162a) intentio iudicat omnes. Si sapiens es, magna stultitia tibi esse videtur, quod pro sola intentione tot labores et sudores amittuntur. Secundo : quia
- 25 nimis stultum est angustias et labores suos linguis hominum committere custodiendos, que velut arundo prout aura secunda vel contraria flaverit, ad benedicendum sive maledicendum sunt parate. Tu autem, si michi credis, tuos in manibus sponsi tui Iesu Christi repones conservandos, qui tibi eos restituet
- 30 centuplicatos. Tercio : quia forte pauper es et debilis et non potes multum laborando plurima congregare, et ideo non debes hoc modicum quod habes pro tam nichilo perdere, sed multo cautius et sollicitius custodire. Dives enim si ceciderit habebit multos adiutores, pauper vero si corruerit non inveniet vel
- 35 unum sublevantem.<sup>1</sup> Quarto : si tam fortis esses quam Sanson fuit, tamen ex totis viribus tuis non posses promereri unde peccata tua, quamvis minima forent, delerentur, nisi per gratiam

<sup>1</sup> cf. Eccles. iv<sup>10</sup>; Ancren Riwle, Camden Socy. edit. p. 253.

Christi tibi dimitterentur. Si hec sapienter attendis, nunquam de operibus tuis vanitatem habebis. Quinto: quia ypocrita semper timet et nunquam requiescit, ne si agnoscatur, perdat gloriam quam tanto labore quesivit. Tu, si opera tua in veritate  
 5 facis, secunda es et vituperantes sive laudantes minime pertimescis. Sexto: quia si deprehensus dolore et confusione (162b) contabescit, et reliquum tempus suum in amaritudine et tristitia consumit, quia vanitatem quam glorianter tenebat turpiter amisit. Tu autem si in bonis operibus deprehendaris,  
 10 nichil amittis; insuper si alter a tuo exemplo edificatur, plurimum lucraris. Septimo: quia tanquam fur et raptor, gloriam que solius Dei est, sibi usurpat, propter quod ipsum tanquam furem et raptorem pessimum carcer infernalis torquendum expectat; unde Iob ait, "que est spes ypocrite, si avare rapiat,"<sup>1</sup> scilicet  
 15 nisi pena inferni, que eum sine fine torqueat? Tu quoque de tuis bonis semper Deo gloriam ascribas, ut in te pacem conservet tua bona voluntas. "Gloria enim in excelsis Deo, et in terra pax hominibus bone voluntatis."<sup>2</sup> Octavo: quia magna confusio et abusio esse convincitur, quod pro adipiscenda vera et eterna  
 20 gloria pauci se ad modicum fatigari patiuntur, cum a misellis ypocritis hec vana et fallax tanto labore acquiratur. Et certe respectu vere glorie, vana gloria nichil esse comprobatur. Hec si assidue mediteris, facile omnem vanam gloriam, tanquam paleam exsufflabis.

## 25 DE INVIDIA.

## CAPITULUM XX.

Invidia si ad cor tuum accesserit, venenosa est: omnino resiste ei. Hec de virtutibus et fama, sive de honoribus, vel (163a) prosperitatibus, sive prelationibus aliorum nasci consuevit: cui multis modis potest resisti. Primo: quia turpe est quod  
 30 prosperitatibus sive prelationibus aliarum invides, eo quod eas non habes aut habere non potes. Secundo: quia in hoc Deo resistere videris, a quo omne bonum sive potestas procedit; unde apostolus ait, "qui potestati resistit, Dei ordinationi resistit."<sup>3</sup> Tercio: quia ut pauper humilis et bona fieres, ordinem intrasti, non ut invideres honoribus et prosperitatibus  
 35 aliarum sive prelatis tuis. Quarto: quia magna perversitas

<sup>1</sup> Iob xxvii<sup>8</sup>. Ms. avara capiat<sup>2</sup> Luc. ii<sup>4</sup>.<sup>3</sup> ad Rom. xiii<sup>2</sup>: cf. Bull, Unam Sanctam, Denz.-Bann. § 469.



est ut ille, que suis meritis omnibus placent, et a cunctis venerantur, tibi displicent et a te sola culpantur. Quinto : quia si te bene respiceres, nemini invideres, quoniam quales alie sunt in conspectu Dei nescis, qualis vero tu es ipsa melius agnoscis ?

- 5 Sexto : quia ut nullatenus dicas, " quoniam si ille vel ille, que tam honorate sive bone fame sunt bene cognoscerentur, nunquam laudarentur, sed quia tot bona non suspicor esse in ipsis, non possum non invidere eis." Ad quod potest responderi, " si tu religiosa esses, nunquam propter hoc eis invideres, sed semper  
10 de dubiis meliorem partem eligeres." De duobus enim dubiis semper melior pars eligenda est. Septimo : quia magna est iniquitas, quod tibi nunquam malefecit aut maledixit, sed solummodo quia bone fame est, vel prelata tua (163b) sive alicuius nominis, ideo invides ei. Octavo : quia magna insipientia  
15 est, quoniam si bonum alterius amares, tuum faceres ; unde beatus Augustinus ait, " ama bonum proximi tui et tuum facis." <sup>1</sup> Nono : quia invidens Dyabolum imitatur et efficitur ei filius, qui semper bonis invidet et religiosis. Hec audiens, pertimesce, et omnem invidiam a corde tuo repelle. Quod si dicis, " aliquos  
20 motus invidie quandoque sentio, sed inde valde contristor," dicit tibi beatus Bernardus, " si doles quod invides, sentis quidem, sed non consentis," <sup>2</sup> tantummodo cave ne des membra tua arma iniquitatis, <sup>3</sup> videlicet linguam ad detrahendum, aures ad malum audiendum, cor ad meditandum et manus ad nocendum.

25 DE AMBITIONE.

CAPITULUM XXI.

- Ambitio si tibi arriserit, onerosa est ; ne intendas ei. Hec quoque ad honores et prelationes provocando attrahit, sed multis rationibus contradicendum est ei. Primo : quia prelati  
30 sive in officiis constituti diversas perturbationes et solitudines ac curas habent ordinandi, conservandi, dispensandi, acquirendi et multa alia faciendi ex hiis que sunt sub ipsis, a quibus omnibus in pace possunt esse subiecti. Secundo : quia prelationes et officia multam materiam et occasionem vagandi, loquendi, ridendi, comedendi, bibendi et cetera alia faciendi ami- (164a)  
35 -nistrant, que omnia humiles subiecti ignorant. Tercio : quia

<sup>1</sup> Hugo de S. Vict. de Sac. II, Migne P.L. CLXXVI<sup>538</sup> : the reference to Augustine is erroneous, cf. Ancrén Riwle, Camden Society, p. 283.

<sup>2</sup> Bern. Serm. in Cant. XLIX § 8 Migne, P.L. CLXXXIII<sup>1020</sup>.

<sup>3</sup> ad Rom. VI.<sup>13</sup>

semper debent esse solliciti quod de omnibus iudiciis et ordinationibus suis Deo sunt rationem reddituri, a quibus rebus boni subiecti sunt exonerati. Quarto: quia oculis, auribus et linguis cunctorum exponuntur, que omnia subiecti pacifici non  
 5 verentur. Quinto: quia cum omnia bona que possunt fecerint suis subiectis, plurimi non curant, sed semper obloquuntur eis. Sexto: quia qui ad hec pervenire cupiunt, multis laboribus, servitiis, adulationibus et hiis similibus quandoque ad ea accedunt, que religiosi discipuli facere contempnunt. Septimo:  
 10 quia finis eorum semper est meditandus, quod scilicet qui hiis amplius implicantur cum ad finem venerint, si sapiunt magis timent, qui vero minus aut ex toto nichil eis onerantur amplius gaudent. Octavo: quia in die iudicii unusquisque pro se rationem reddere non sufficiet, quanto minus pro se et tot  
 15 animabus ac aliis rebus, quas regendas et custodiendas accepit, sufficere poterit? Nono: quia multo amplius aspirandum est et anelandum ad beatas illas et eternas dignitates, quam ad istas caducas et cotidie deficientes.<sup>1</sup> Si hec intelligis, presentes honores nunquam amabis.

## 20 DE AVARITIA.

## CAPITULUM XXII.

(164b) Avaritia si in corde tuo habitare voluerit, turpis est; non est necessaria tibi. Hec vero de divitiis et de rebus huiusmodi progreditur, cui iure multis modis resistitur. Primo: quia res temporales in acquirendo cor nimis sollicitant, scilicet  
 25 laborando, vigilando, maria transfretando et alia multa pericula sustinendo,<sup>2</sup> que omnia verus pauper non sentit, eas pro Christo contempnendo. Secundo: quia qui eas possident, ne ipsas amittant, omnes, quos viderint, timent. Si enim viderint pauperem, putant esse furem, si divitem, credunt raptorem. Pauper  
 30 vero securus semper est, quia quod perdat non habet. Tercio: quia si eas amiserint, ad mortem contristantur, pauper autem nichil habens quod perdat, semper spiritualiter iocundatur.<sup>3</sup> Quarto: quia qui eas amant, illas conservando, ut servi serviunt, et ideo tam ea que habent, quam ea que non habent eis desunt;  
 35 e contra affatim dives est qui pro Christo pauper est.<sup>4</sup> Quinto:

<sup>1</sup> Ms. deficientes<sup>2</sup> Hor. 1 Epist. 1<sup>46</sup>.<sup>3</sup> Iuv. Sat. x<sup>22</sup>.<sup>4</sup> Marc. x<sup>28</sup>, <sup>29</sup>.

quia qui eas congregant nullatenus saturantur, quoniam avarus  
 nunquam pecunia impletur<sup>1</sup>; e contra pauper nichil sibi reponit  
 et tamen semper misere contribuit. Sexto: quia sunt laquei  
 et retia Dyaboli per que divites retinentur, ne ad Deum con-  
 5 vertantur et expeditius eum imitentur, unde apostolus ait,  
 "qui volunt divites fieri, incidunt (165a) in temptationem  
 et in laqueum Dyaboli."<sup>2</sup> Pauper vero, omnibus relictis,  
 Christum imitatur, sciens procul dubio quia eum non poterit  
 sequi oneratus. Septimo: quia diviti mors est tristis et amara,  
 10 pauperi vero dulcis et leta. Octavo: quia cum dives moritur,  
 omnia amittit invitus, pauper autem tunc divitias eternas  
 recipit gaudens et letus. Hec attente considera et nunquam  
 amabis ista terrena. Notandum vero quod quatuor species  
 hominum possunt inveniri, scilicet largi, avari, prodigi et stulti.  
 15 Qui ergo dant quae sunt danda, et prudenter retinent quae sunt  
 retinenda largi dicuntur: qui vero non dant quae sunt danda,  
 et retinent quae non sunt retinenda avari vocantur: qui autem  
 dant danda, et non retinent quae sunt retinenda prodigi  
 appellantur: qui etiam non dant danda, nec retinent retinenda  
 20 insipientes vocantur.

## DE IRA.

## CAPITULUM XXIII.

Ira si cor tuum tetigerit, statim mortifica eam, quoniam est  
 rixatrix. Hec autem accidit pro hiis que contra voluntatem  
 alicuius eveniunt sive fiunt vel dicuntur: de qua quatuor species  
 25 cognoscuntur esse. Sunt enim nonnulli qui invite irascuntur  
 et cito quiescunt, alii vero qui cito irascuntur et cito resiliunt,  
 (165b) quidam<sup>3</sup> autem qui tarde irascuntur et tarde dimittunt,  
 aliqui etiam qui cito irascuntur et tarde resipiscunt. Primi non  
 boni, secundi mali, tercii peiores et quarti pessimi. Hiis quatuor  
 30 speciebus merito multis rationibus obviatur. Primo quoque:  
 quia omnis ira nascitur ex superbia, licet contra peccata sit  
 quandoque bona, alias autem semper mala: indicium enim  
 superbie est motus ire. Secundo: quia cum irasceris alteri,  
 irasceris similiter tibi, et contra iusticiam facis, quia nemini  
 35 inest vis cuiquam irascendi. Tercio: quia si supra aliquam  
 potestatem accepisti, et propter sua vicia aliunde irasceris ei,

<sup>1</sup> Hor. I Epist. II<sup>56</sup>.<sup>2</sup> I ad Tim. VI<sup>9</sup>.<sup>3</sup> Ms. quidem



vide ne hoc fiat nimis, sed quam exterius quasi irascendo percutis virga, interius ex caritate ama. Quarto : quia si nemini prees, nulli quamvis delinquat irascaris, quia nec tu cum peccas vis ut socia tua tibi irascatur : quod enim tibi non vis fieri, alii ne feceris.<sup>1</sup> Quinto : quia cum irasceris, nulli tam nocet quam tibi, et quid tibi prodest si aliam corrigis, te autem irascendo perdis ? Sexto : quia magna stulticia est irasci, quoniam qui irascitur, qualis intus latebat, aliis irascendo ostendit. Septimo : quia magna prudentia est iram dissimulare, et qualis interius sit, exterius non manifestare. Octavo : quia societas iracundarum est periculosa et quantum pacifice (166a) fieri potest omnimodis vitanda. Nono : quia consilia et secreta talibus non debent revelari, quoniam cum irate fuerint ab eis cito poterunt procaciter denudari.<sup>2</sup> Tu vero si sapiens fueris, tales solícite devitabis.

## DE ODIO.

## CAPITULUM XXIII.

Odium si cor tuum invaserit, quia mortificat, omnino resiste ei. Hoc viciu de malis dictis vel factis nascitur, cui multis modis non immerito obviatur. Primo : quia occidit, quoniam "qui odit fratrem suum homicida est,"<sup>3</sup> sicut beatus Iohannis ait. Secundo : quia excecatur, quoniam qui odit lumen vite ignorat, et ideo iustum iudiciu<sup>4</sup> non facit, sed semper opera inimici pervertit. Tercio : quia qui odit, se vindicando Deum quasi impotentem facit, qui habet omnem potestatem vindicandi.<sup>5</sup> Quarto : quia Deum sibi facit inimicum odiendo, scilicet hominem suum. Quinto : quia non potest iure dicere dominicam orationem, quam si dicat, orat contra suam salutem, sicut enim non vult dimittere contra se peccanti, sic rogat ne peccata sua dimittantur ei.<sup>6</sup> Sexto : quia omnia opera sua perdit, quoniam ea non in caritate sed in odio facit. Septimo : quia peior est animali, quod diligit simile sibi : ipse vero hominem sibi similem odit, et quod deterius est, factum ad similitudinem (166b) Dei. Octavo : quia qui odit stultus est, nolens dimittere parum ut Deus ei dimittat multum. Nono : quia inobediens

<sup>1</sup> Tob. iv<sup>16</sup>.<sup>2</sup> Hor. i Epist. xviii<sup>38</sup>.<sup>3</sup> I Ioan. iii<sup>15</sup>.<sup>4</sup> Ioan. vii<sup>24</sup>.<sup>5</sup> Deut. xxxii<sup>35</sup> : Ecclus. xxviii<sup>1</sup>.<sup>6</sup> Matt. vi<sup>14</sup> : Marc. xi<sup>25</sup>.

est Deo, qui iubet diligere inimicos suos.<sup>1</sup> Decimo : quia, sicut diligendo efficitur filius Dei, sic odiendo efficitur filius Dyaboli. Tu vero hoc viciū solícite fugias, ut cum aliis pacífice vivas.

## DE TRISTICIA.

## CAPITULUM XXV.

- 5 Tristicia si cor tuum possederit, amara est : citius debes expellere. Hec nasci solet de terrenorum et consanguineorum amissione, vel de tribulationum et infirmitatum immissione, seu de sui contemptu et aliorum promotione : cui velociter pluribus modis debes resistere. Primo : quia hec tristicia, cum  
 10 secundum seculum sit, id est pro secularibus rebus, mortem operatur, que vero secundum Deum, id est pro peccatis, que bona est si non sit nimia, vitam eternam. Secundo : quia temporalia consanguinei adversa et cetera sunt dona Dei, et ideo nemini iniuriatur cum ea sicut vult donat aut recipit.  
 15 Tercio : quia qui de hiis contristatur, contra Deum facit, quia non vult eius voluntatem sed suam fieri. Quarto : quia qui de ablatione terrenorum aut collatione adversitatum contristatur, iudicia Dei reprehendere videtur. Quinto : quia mentem, cui tristicia insederit, tediosam et pigram ad omne bonum facit.  
 20 Sexto : quia animus (167a) cui donatur, omni dulcedine et delectatione spiritali privatur. Septimo : quia si mens de adversitatibus et angustiis presentibus et hiis similibus contristatur, multo amplius deberet affligi ne in penis eternis demergatur. Octavo : quia si tantum excruciant sublata terrena et caduca,  
 25 multo plus dolendum est si amittantur gaudia eterna. Hanc a corde tuo omnino repelle, ne priveris spiritali et eterna iocunditate.

## DE ACIDIA.

## CAPITULUM XXVI.

- Acidia si cor tuum occupat, mors est : procura ut cito discedat.  
 30 Hec de sui et Dei atque penarum inferni oblivione procedit, cui multis modis caute debet obviari. Primo : quia non solum animam sed etiam corpus affligit, ita ut tedeat vivere et mori nolit. Secundo : quia ad omne malum facilis est et proclivis, utpote que nullius timoris est neque sui iuris. Tercio : quia ad  
 35 omne bonum est pigra et tristis, in tantum quod de ipso loquentem audire contempnit. Quarto : quia velut amens de

<sup>1</sup> Matt. v<sup>41</sup>.

malo quod agit, non multum letatur, et de bono quod non facit, minime contristatur. Quinto: quia tanquam statua sensibus suis nunquam bene utitur, scilicet oculis ut in fletu compungantur, auribus ut ad bona audienda aperiantur, ore et lingua ut bona loquantur, manibus ut ad bona opera moveantur (167b) pedibus ut in via Dei statuatur, corde ut bona meditetur, toto corpore ut ad aliquod bonum preparetur. Sexto: quia ad omnia obsurdescit et excecatur, ita quod in nullo, quod viderit seu audierit unquam consoletur. Septimo: quia quod  
 5 presentibus deliciis et voluptatibus non delectatur, nec etiam spirituali delectatione, scilicet psalmodia, locutione et oratione et hiis similibus iocundatur. Octavo: quia non solum sibi est oneri, sed etiam omnibus se intuentibus mesticie et horrori. Nono: quia presenti vita miserrime abutitur, et eterna  
 10 beatitudine privatur. Decimo: quia de penis inferni non timet, que ei preparantur, nec de gloria eterna, quam amittit, unquam contristatur. Tu vero omnimodis hanc devita, ne dulcedine spirituali in presenti careas, et in futuro felicitate eterna.

## DE DESPERATIONE.

## CAPITULUM XXVII.

20 Desperatio si cor tuum intraverit, dyabolica est, ideo viriliter debet repelli. Hec de multitudine peccatorum et de obstinatione animi nascitur: cui multis rationibus prudenter occurratur. Primo: quia Deus est omnipotens, et ideo sicut potest dampnare peccatores, sic potest salvare penitentes. Secundo: quia est  
 25 misericors, propter quod nemo desperet, quia procul dubio, maior est misericordia eius quam mala possit esse nostra.<sup>1</sup> Tercio: quia verax est (168a) nec unquam mentitur, et ipse dicit, "quia quacunque hora peccator ingemuerit, omnes iniquitates eius oblivioni tradentur,"<sup>2</sup> et, "O anima peccatrix,  
 30 licet fornicata sis cum amatoribus multis, tamen revertere ad me, et suscipiam te."<sup>3</sup> Quarto: quia pius est, qui non venit "vocare iustos, sed peccatores ad penitentiam,"<sup>4</sup> promittens eis conversis suorum delictorum remissionem et indulgentiam. Quinto: quia benignus est et ideo, "ubi abundavit delictum"<sup>5</sup>  
 35 quandoque gratia superabundare videtur, quod bene in beatis Petro et Paulo ac David et multis aliis demonstratur. Si enim

<sup>1</sup> Ms. miseria<sup>2</sup> Ezek. xviii<sup>22</sup>, xxi<sup>32</sup>, xxxiii<sup>13</sup>.<sup>3</sup> Jer. iii<sup>1</sup>.<sup>4</sup> Luc. v<sup>32</sup>.<sup>5</sup> ad Rom. v<sup>20</sup>.

peccasti in seculo, nonne plus David aut Paulo? Quorum alter fuit blasphemus et persecutor,<sup>1</sup> alter vero homicidium coniunxit adulterio,<sup>2</sup> et cum iste postea secundum cor Dei fuisse invenitur,<sup>3</sup> ille autem in magistrum et doctorem gentium fuit sublimatus. Si vero in ordine deliquisti, nonne amplius Petro, qui ter Dominum ore proprio negavit?<sup>4</sup> Et licet sub regula vel abbate vivas, non tamen sub tali regula vel tanto abbate, quanto corporaliter ille degebat, et tamen iste negator et periurus postmodum celi claviger est factus.<sup>5</sup> Tu ergo nunquam desperes pro tuis peccatis, sed per hec exempla ad penitentiam provoceris. Sexto: quia de conversione unius peccatoris plus gaudent (168b) angeli in celo, "quam de nonaginta novem iustis, qui non indigent penitentia."<sup>6</sup> Septimo: quia tantum amavit Deus penitentiam peccatorum, ut propter hoc factus est homo, qui erat rex angelorum. Octavo: quia si Christus pro impiis mortuus est, cum adhuc essent inimici, quid factururus est eis cum facti fuerint per penitentiam amici? Nono: quia nullus debet timere de tarda conversione, quoniam nunquam est sera penitentia, sicut in latrone patet converso et penitente.<sup>7</sup> Decimo: quia nisi Christus peccatores penitentes plurimum dilexisset, nunquam eos sua morte et precioso sanguine redemisset. Hec si fideliter credis, nunquam pro tuis peccatis desperabis.

25 DE BLASFEMIA ET  
DE PREFIGURANTIBUS CHRISTUM. CAPITULUM XXVIII.

Blasphemia si in corde tuo regnare voluerit, pessima est: omnino cave ne unquam subiiciaris ei. Hec nascitur de infidelitate sive dubietate circa fidem incarnationis vel divinitatis Christi, aut essentie Dei, seu ceterorum sacramentorum: cui totis viribus et approbatis rationibus est resistendum. Credenda est enim divinitas et humanitas Christi propter multas et fideles rationes, que abundanter reperiuntur, quoniam veracibus verbis et fidelibus testimoniis ac operibus sanctis ubique approbatur. A patriarchis (169a) namque et lege  
35 prefiguratus est: a prophetis prenunciatus: ab angelo et euuangelistis exhibitus: ab apostolis predicatus. Quid enim

<sup>1</sup> 1 ad Tim. 1<sup>13</sup>; Piers Plowman x<sup>414</sup>, 452.

<sup>2</sup> II Reg. xi.

<sup>3</sup> Act. xiii<sup>22</sup>.

<sup>4</sup> Matt. xxvi<sup>74</sup>.

<sup>5</sup> Matt. xvi<sup>19</sup>.

<sup>6</sup> Luc. xv<sup>7</sup>.

<sup>7</sup> Luc. xxiii<sup>43</sup>.

per rubum quem Moyses vidit, qui arderet et non combureretur,<sup>1</sup> nisi beata Maria, absque ulla carnali corruptione et detrimento virginitatis concipiens Deum, qui est ignis consumens,<sup>2</sup> figuratur? Aut quid vellus Gedionis rorem in se suscipiens  
 5 celestem,<sup>3</sup> nisi beatam virginem Mariam ab omni voluptate carnali abscisam significat Dei filium de spiritu sancto<sup>4</sup> concipientem? Quid autem Adam de terra creatus, et Eva de costa eius absque aliqua carnali concupiscentia formata,<sup>5</sup> nisi Christum prefigurat, sine ullo virili complexu natum ex in-  
 10 contaminata virgine Maria? Vel quid per virgam Aaron flores et nuces proferentem<sup>6</sup> designatur, nisi virgo Maria, ex qua Christus absque ullo humano semine est procreatus? Sive quid virga de radice Iesse egrediens<sup>7</sup> ex cuius radice flos ascendit, nisi beatam Mariam de progenie Iesse descendentem<sup>8</sup> demonstrat,  
 15 ex cuius carne Christus<sup>9</sup> carnem assumendo de ipsa, tanquam flos de virga absque ulla virginali corruptione processit? Quid etiam ieiunium quadraginta dierum Moysi<sup>10</sup> et Helye,<sup>11</sup> nisi Christum insinuat quadraginta diebus et totidem noctibus ieiunasse?<sup>12</sup> Quid vero Ioseph a fratribus suis venditus,<sup>13</sup> nisi  
 20 Christum (169b) signat, qui a discipulo suo fuit traditus et triginta argenteis venundatus?<sup>14</sup> Quid quoque Iacob luctans cum angelo,<sup>15</sup> quem non dimisit, donec reciperet desideratam benedictionem, nisi dilectionem salutis humane designat, cum Christo tam viriliter luctantem ut ab eo in agonia eliceret san-  
 25 guineum sudorem,<sup>16</sup> a quo nullatenus superari potuit, quousque ipsum adduceret ad mortem, ut per hoc consequi mereretur eternam benedictionem, quod significatur per ipsius in cruce manuum extensionem. Quid similiter innocens sanguis Abel de terra ad Deum clamans,<sup>17</sup> qui a fratre in campo maliciose fuit  
 30 occisus, nisi sanguinem Christi pro peccatoribus precem interpellantem prefigurat, qui a Iudeis fratribus suis secundum carnem extra portam iniuste fuit expansus? Et quid per arcam,<sup>18</sup> que octo animas a fluctibus diluvii ne perirent

<sup>1</sup> Exod. III<sup>1</sup>, <sup>2</sup>.<sup>2</sup> Deut. IV<sup>24</sup>.<sup>3</sup> Iud. VI<sup>36</sup>.<sup>4</sup> Matt. I<sup>18</sup>.<sup>5</sup> Gen. II<sup>18-25</sup>.<sup>6</sup> Num. XVII.<sup>7</sup> Isa. XI<sup>1</sup>.<sup>8</sup> Matt. I.<sup>9</sup> Ms. Christo<sup>10</sup> Deut. IX<sup>9</sup>.<sup>11</sup> III Reg. XIX<sup>8</sup>.<sup>12</sup> Matt. IV<sup>2</sup>.<sup>13</sup> Gen. XXXVII<sup>28</sup>.<sup>14</sup> Matt. XXVI<sup>15</sup>.<sup>15</sup> Gen. XXXII<sup>24</sup>.<sup>16</sup> Luc. XXII<sup>44</sup>.<sup>17</sup> Gen. IV<sup>10</sup>.<sup>18</sup> Ms. archam



liberavit,<sup>1</sup> nisi crux Christi representatur, que redemptos, ne a fluctuatione peccatorum submergantur, ad portam felicitatis eterne feliciter perduxit? Aut quid per Ysaac super struem lignorum quam portaverat colligatum ut immolaretur<sup>2</sup> ac per hoc perfecta obedientia demonstraretur, nisi Christus crucem suam baiulans,<sup>3</sup> in quam vera pro salute generis humani hostia se ipsum offerendo fuit affixus, et patri usque ad mortem factus obediens<sup>4</sup> prefiguratur? Vel quid signat thau et agnus paschalis in egressu de Egypto a (170a) Iudeis immolatus,<sup>5</sup> nisi crucem Christi signant in qua ipse verus agnus sine macula tollens peccata mundi pro salute et liberatione omnium a vinculis peccatorum in pascha velut sacrificium salvificum et vivificum Deo patri in odorem suavitatis<sup>6</sup> fuit oblatus? Sive quid per serpentem in palo defixum,<sup>7</sup> quem cum a serpentibus vulnerati aspicerent, statim sanabantur, nisi Christus in cruce pendens et vulnera sua a demonibus per suggestionem peccatorum vulneratis demonstrans significatur, que qui fideliter aspicere et vulnera sua in contritione cordis per veram confessionem voluerint denudare, absque aliqua dilatione emundari, et ab eis liberari perfecte merebuntur? Quid etiam per Sanson, qui letantibus Gazensibus intra muros civitatis conclusus, media nocte surgens et fores porte secum deferens<sup>8</sup> illesus abcessit accipitur, nisi Christus qui gaudentibus Iudeis intra cepta sepulchri inclusus cunctis ignorantibus exiens, et portas inferni confringens, iustos secum eduxit, qui diu in eo captivi detinebantur?<sup>9</sup> Seu quid per eundem Sansonem fauum mellis de ore leonis extrahentem ostenditur,<sup>10</sup> nisi Christus<sup>11</sup> ab inferis exiens,<sup>12</sup> qui sicut fauus mellis est mel in cera, sic Deus et homo veraciter creditur? (170b). Quid quoque per Ionam, qui tercio die a cete est evomitur,<sup>13</sup> nisi Christus, qui die tercio de tumulo egrediens a morte resurrexit,<sup>14</sup> figuratur? Quid vero Enoch translatus<sup>15</sup> et Helyas coram discipulo in aere sublevatus,<sup>16</sup> nisi Christum representant, qui, videntibus discipulis suis et bene-

<sup>1</sup> Gen. vii<sup>13</sup>, 1 Pet. iii<sup>20</sup>. <sup>9</sup> Nic. xix.

<sup>2</sup> Gen. xxi<sup>13-14</sup>.

<sup>10</sup> Iud. xiv<sup>8</sup>.

<sup>3</sup> Ioan. xix<sup>17</sup>.

<sup>11</sup> Greg. Mor. xxix § 12, Migne, P.L. lxxvi<sup>490</sup>.

<sup>4</sup> ad Phil. ii<sup>8</sup>.

<sup>12</sup> Nic. xvii<sup>13</sup>.

<sup>5</sup> Exod. xii<sup>7</sup>.

<sup>13</sup> Ion. ii<sup>11</sup>.

<sup>6</sup> Lev. ii<sup>9</sup>.

<sup>14</sup> Marc. xvi<sup>9</sup>.

<sup>7</sup> Num. xxi<sup>6-9</sup>.

<sup>15</sup> Gen. v<sup>22</sup>.

<sup>8</sup> Iud. xvi<sup>3</sup>.

<sup>16</sup> iv Reg. ii<sup>11</sup>.

dicens illis,<sup>1</sup> in celum est elevatus, et in dextera Dei patris collocatus?<sup>2</sup> Si vero ista veraciter credis, spiritus blphemie sordidos insultus nusquam habebis. Vides autem quomodo a patriarchis et lege Christus fuit prefiguratus, nunc etiam  
5 considerandum est quomodo a prophetis sit prenunciatus.

## DE PROPHECIIS DE CHRISTO.

## CAPITULUM XXIX.

De adventu itaque, sive de incarnatione Christi dixit sanctus patriarcha Iacob, "non auferetur sceptrum<sup>3</sup> de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit  
10 expectatio gentium,"<sup>4</sup> ac si dicat, reges sive duces de stirpe Iuda descendentes, donec Christus veniat, non deficient, per quem non solum Iudei, sed etiam gentes salve fient. De eodem etiam sanctus Moyses ait, "prophetam suscitabit vobis Deus de fratribus vestris tanquam me, ipsum audietis."<sup>5</sup> "Omnis  
15 anima que non audierit prophetam illum exterminabitur et peribit de cetu filiorum Israel"<sup>6</sup>; hoc est dicere, sicut (171a) Deus vobis per me legem dedit, sic per prophetam illum, id est Christum pluries in euangelio prophetam dictum Deum et Dominum omnium prophetarum, vobis gratiam et veritatem  
20 donabit,<sup>7</sup> quicumque autem ipsum audire et in eum credere contempserit, in fine dampnatus et a cetu sanctorum alienatus in eternum peribit. De eodem quoque Abacuth dixit, "qui venturus est, veniet et non tardabit,"<sup>8</sup> iam non erit timor in finibus nostris, quoniam ipse est salvator noster,<sup>9</sup> id est Iesus  
25 indubitanter venturus est, qui salvator dicitur, ut per ipsum populus eius a peccatis suis salvetur. De incarnatione autem et nativitate eius dixit Balaam, "orietur stella ex Iacob, et consurget homo de Israel, et percutiet duces Moab,"<sup>10</sup> ac si patenter dicat, virgo Maria, que stella maris dicitur,<sup>11</sup> ex  
30 progenie Iacob nascetur, ex qua homo, id est Christus procedet ac per hanc mediante ipsa secundum carnem de Israel consurget qui duces Moab, id est demones, duces et principes omnium

<sup>1</sup> Luc. xxiv<sup>51</sup>.<sup>4</sup> Gen. xlix<sup>10</sup>.<sup>2</sup> Marc. xvi<sup>19</sup>.<sup>5</sup> Act. iii<sup>22</sup>: Deut. xviii<sup>15</sup>.<sup>3</sup> Ms. ceptrum: cf. infra p. 54<sup>18</sup>.<sup>6</sup> Act. iii<sup>23</sup>: Erit autem: omnis anima quae non audierit prophetam illum exterminabitur de plebe: the rest of the quotation is probably a composite reference to Exod. xii<sup>3</sup> and xii<sup>19</sup>.<sup>7</sup> Ioan. i<sup>17</sup>.<sup>8</sup> ad Heb. x<sup>27</sup>: Hab. ii<sup>3</sup>.<sup>10</sup> Num. xxiv<sup>17</sup>.<sup>9</sup> This reference is not found.<sup>11</sup> Cf. infra p. 82<sup>34</sup>.

absque lege ipsius viventium, quos Moab signat, viriliter debellabit, et electos suos ab eius potestate misericorditer liberabit, atque suo Domino ad sibi perpetuo serviendum benigne subiugabit. De eodem vero dixit Ysaïas, "ecce virgo concii-  
 5 (171b) -piet et pariet filium, et vocabitur nomen eius Emmanuel."<sup>1</sup> Attende diligenter quod apertissime dicit, quia virgo erit in conceptu, virgo in partu,<sup>2</sup> et quod filius eius Deus vocabitur, per quem virgo Maria indubitanter accipitur, ex qua Christus, Deus et homo, absque ullo detrimento virginittatis ipsius carnaliter  
 10 est procreatus. De eodem psalmista ait, "Dominus dabit benignitatem et terra nostra dabit fructum suum,"<sup>3</sup> id est Dominus manifeste demonstrabit bene ignitam caritatem cum terra nostra, id est virgo Maria in nostra carnali corruptione generata<sup>4</sup> dabit fructum suum,<sup>2</sup> scilicet Iesum Christum fructum  
 15 ventris sui benedictum. De eodem vero dixit Malachias, "vobis timentibus nomen meum orietur sol iusticie," id est Christus, "et sanitas in pennis eius,"<sup>5</sup> id est in verbis et in operibus suis reperietur perfecta salus et fructus eternus. De nativitate similiter ipsius in persona eius psalmista ait, "Dominus dixit  
 20 ad me, filius meus es tu. Ego hodie genui te,"<sup>6</sup> et Ysaïas, "parvulus natus est nobis et filius datus est nobis, cuius principatus super humeros eius, et vocabitur nomen Admirabilis, Deus, Fortis, Pater Futuri Seculi, Princeps Pacis"<sup>7</sup>: de cuius pronunciatione nativittatis nichil apertius potest dici. De qua  
 25 etiam dixit Ieremias, "Deus in terris visus et cum hominibus (172a) conversatus est."<sup>8</sup> Deus vero in natura sua ab hominibus non potuit videri,<sup>9</sup> et ideo ut videretur, de beata virgine voluit incarnari, atque ut homines exemplo eius informarentur, cum ipsis dignatus est conversari. Si autem ab  
 30 aliquo cum Iudeis dubitatur, an ipse sit qui venturus promit-

<sup>1</sup> Isa. vii<sup>14</sup>.

<sup>2</sup> Rich. de S. Vict., de Emman. ii § 25, Migne, P.L. cxcvi<sup>639</sup>.

<sup>3</sup> Ps. lxxxiv<sup>13</sup>.

<sup>4</sup> Aug. de Nat. xxxvi, Migne, P.L. xliv<sup>27</sup>: Bern. Epist. clxxiv<sup>7</sup>, Migne, P.L. clxxxii<sup>335</sup>: Thom. Aq., Summ. iii qu. xxvii<sup>3</sup>: Bonavent. in libro iii Sent.: Dist. iii qu. i<sup>2</sup>, qu. i<sup>4</sup>, Dist. xviii n. 18: Scot. Theol. Summ. iii qu. xxvii<sup>2</sup>: Hurter, Theol. Dog. Tom i Tract. vii § vi<sup>438</sup>.

<sup>5</sup> Mal. iv<sup>2</sup>.

<sup>6</sup> Ps. ii<sup>7</sup>.

<sup>7</sup> Isa. ix<sup>6</sup>.

<sup>8</sup> Bar. iii<sup>38</sup>.

<sup>9</sup> I ad Tim. vi<sup>16</sup>.



tebatur, de hoc per Daniele apertissime et plenarie certificatur. “Cum venerit,” inquit, “sanctus sanctorum cessabit unctio Iudeorum.”<sup>1</sup> Certissime ergo agnoscatur Christus sanctus sanctorum, quia in adventu eius cessaverunt esse inuncti, id est  
 5 reges et pontifices ipsorum.<sup>2</sup> De nativitate etiam et apparitione eius dicit enim Abacuch, “Domine consideravi opera tua, et expavi, quoniam in medio dirorum animalium innotesceris.”<sup>3</sup> Hoc ad literam adimpletum esse manifeste demonstratur, quoniam Christus a pastoribus in presepio animalium fuit  
 10 inventus,<sup>4</sup> et a magis devote ac reverenter adoratus.<sup>5</sup> De eodem vero ait Ysaïas, “surge, illuminare Ierusalem, quia gloria Domini super te orta est,”<sup>6</sup> “et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui.”<sup>7</sup> “Omnes de Saba venient aurum et thus deferentes, et laudem Domino annunciantes.”<sup>8</sup>  
 15 Hoc in Bethlehem enim, que in finibus Ierusalem est, completum cognoscitur, in qua Christus, qui est gloria Dei patris, ex virgine Maria (I72b) secundum carnem fuit natus,<sup>9</sup> et a gentibus in lumine nove stelle ambulantibus velut Deus rex et homo humiliter adoratus, atque mistica munera, scilicet aurum thus  
 20 et mirram fideliter offerendo sublimiter predicatus. De hoc quoque per psalmistam dicitur, “adorate Dominum in aula sancta eius,”<sup>10</sup> et “reges Tharsis et insule munera offerent: reges Arabum et Saba dona adducent et adorabunt eum omnes reges omnes gentes servient ei.”<sup>11</sup> Hec autem omnia ad literam,  
 25 sicut dictum est, perfecte videntur consummata. De oblatione autem eius in templo<sup>12</sup> dixit psalmista, “suscepimus, Deus, misericordiam tuam in medio templi tui,”<sup>13</sup> id est, Christum in scripturis sanctis misericordiam Dei pluries nominatum, unde illud, “ostende nobis, Domine, misericordiam tuam et salutare  
 30 tuum da nobis,”<sup>14</sup> et “misericordia Domini ab eterno et usque in eternum,”<sup>15</sup> et “Deus meus, misericordia mea.”<sup>16</sup> De eodem

<sup>1</sup> This reference to Daniel, cap. ix, is given by Rich. de. S. Vict., de Emman. II § 14; Migne, P.L. cxcvi<sup>648</sup>; the actual words of the quotation are not in Daniel.

<sup>2</sup> Rich. de. S. Vict., Tract. Excep.  
 iv § 13 Migne, P.L. clxxii<sup>266</sup>.

<sup>3</sup> Hab. iii<sup>1</sup>.

<sup>4</sup> Luc. ii<sup>16</sup>.

<sup>5</sup> Matt. ii<sup>11</sup>.

<sup>6</sup> Isa. lx<sup>1</sup>.

<sup>7</sup> Isa. lx<sup>3</sup>.

<sup>8</sup> Isa. lx<sup>6</sup>.

<sup>9</sup> Matt. ii<sup>1</sup>.

<sup>10</sup> Ps. xxviii<sup>2</sup>, xcv<sup>9</sup>.

<sup>11</sup> Ps. lxxi<sup>10</sup>, 11.

<sup>12</sup> Luc. ii<sup>22</sup>.

<sup>13</sup> Ps. xlvii<sup>10</sup>.

<sup>14</sup> Ps. lxxxiv<sup>8</sup>.

<sup>15</sup> Ps. cii<sup>17</sup>.

<sup>16</sup> Ps. cxlii<sup>2</sup>.

etiam ait Malachias, "ecce veniet ad templum suum Dominator Dominus,"<sup>1</sup> id est Christus, "et erunt,"<sup>2</sup> scilicet Ioseph et Maria "offerentes"<sup>2</sup> eum "Domino, sacrificium in iustitia."<sup>2</sup> De nova eius predicatione, in persona eius dicit Ysaïas, "spiritus Domini super me, eo quod unxerit<sup>3</sup> me, ad annunciandum mansuetis misit me: ut mederer contritis corde, et predicarem captivis indulgentiam, et clausis apertionem et annum<sup>4</sup> placabilem Domino."<sup>5</sup> (173a) Christus siquidem a Deo patre, spiritu sancto singulariter unctus propter hanc novam et mirabilem doctrinam esse probatur, per quam paupertas et mansuetudo annunciatur, contriti corde eternarum promissionum consolatione medentur, captivis et funibus peccatorum<sup>6</sup> circumplexis in vera cordis contritione et confessione oris indulgentia predicatur, et in carcere Dyaboli per iniquitatem suarum aut infidelitatis desperationem et obstinationem clausis per fidem spem ac caritatem apercio denunciatur, et annus placabilis Domino, id est tempus acceptabile et dies salutis penitentiae faciende, per quam Dominus plenarie placatur, omnibus misericorditer offertur. De miraculisque eius idem propheta ait, "ecce Deus noster veniet, et salvabit nos: tunc aperientur oculi cecorum, et aures surdorum patebunt: tunc saliet sicut cervus claudus, et soluta erit lingua mutorum."<sup>7</sup> Per ista et alia plura miracula ac sanitates, quae Christus veniens in carne non solum in corpore sed etiam in anima magnifice est operatus, Deus et Salvator mundi indubitanter non immerito est credendus. De festivo etiam adventu ipsius in Ierusalem<sup>8</sup> Zacharias, "ecce rex tuus venit tibi mansuetus, (173b) sedens super asinam et filium<sup>9</sup> subiugalis,"<sup>10</sup> quod quidem Iesus in Ierusalem veniens sicut legitur complevit. De traditione autem eius dicit David, "homo pacis mee, in quo sperabam, et qui edebat panes meos, ampliavit adversum me supplantationem"<sup>11</sup>: hoc etiam Iudas de Iesu consummavit.<sup>12</sup> De venditione vero ipsius in persona eius dixit Ieremias, "appenderunt mercedem meam, et triginta argenteis quibus appreciatus sum ab eis,"<sup>13</sup> et hoc fecisse

<sup>1</sup> Mal. III<sup>1</sup>.<sup>2</sup> Mal. III<sup>3</sup>.<sup>3</sup> Ms. unxit<sup>4</sup> Ms. agnum<sup>5</sup> Is. LXI<sup>1</sup>.<sup>6</sup> Prov. V<sup>22</sup>.<sup>7</sup> Isa. XXXV<sup>4-6</sup>.<sup>8</sup> Matt. XXI<sup>1-10</sup>.<sup>9</sup> Ms. et pullum subiugale<sup>10</sup> Matt. XXI<sup>5</sup> quoting Zach. IX<sup>9</sup>.<sup>11</sup> Ps. XL<sup>10</sup>.<sup>12</sup> Luc. XXII<sup>8</sup>: Matt. XXVI<sup>14</sup>: Marc. XIV<sup>10</sup>.<sup>13</sup> Zach. XI<sup>12, 13</sup>.

legimus<sup>1</sup> Iudam traditorem. De dispersione similiter discipulorum dicit Zacharias, "percutiam pastorem et dispergentur oves"<sup>2</sup>: capto enim Christo, omnes discipuli fugerunt ab eo.<sup>3</sup> De passione vero et morte ipsius in persona eius dicit Ysayas, "corpus meum dedi percutientibus, et genas meas vellentibus"<sup>4</sup> faciem meam non averti ab increpantibus et conspuentibus in me,"<sup>5</sup> et "vulneratus est propter iniquitates nostras, et attritus est propter scelera nostra, et livore eius sanati sumus,"<sup>6</sup> "oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se<sup>7</sup> obmutescet et non aperiet os suum."<sup>8</sup> "Tradidit in mortem animam suam et cum sceleratis reputatus est, et ipse peccata multorum tulit, et pro transgressoribus rogavit ut non perirent."<sup>9</sup> (174a) Ecce quod, sicut manifestissime potest perpendi, apertius et lucidius de passione et morte Christi non potuit prophetari. De potu<sup>10</sup> quoque eius dicit David, "dederunt in escam meam fel, et in siti mea potaverunt me aceto."<sup>11</sup> De divisione similiter vestimentorum<sup>12</sup> ipsius idem ait, "diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem"<sup>13</sup>: hec omnia sicut sunt predicta, ita occulta fide videntur adimpleta. De resurrectione<sup>14</sup> vero ipsius, in persona eius dicit idem, "exurgam diluculo,"<sup>15</sup> "quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem."<sup>16</sup> Hoc autem propheta non de se ipso, cuius caro in terre pulvere reversa<sup>17</sup> esse minime dubitatur, sed de Christo veraciter predixit, cuius caro tertia die resurgendo<sup>18</sup> corruptionem non vidit. Et ad patrem, "tu cognovisti sessionem meam,"<sup>19</sup> scilicet moriendo, "et resurrectionem meam,"<sup>19</sup> scilicet resurgendo. De passione autem et resurrectione ipsius dicit Osee, "ipse cepit et sanabit nos: percutiet et curabit nos. Vivificabit nos post duos dies, in die tertia suscitabit nos et vivemus in conspectu eius,"<sup>20</sup> id est ipso

<sup>1</sup> Matt. xxvi<sup>15</sup>: Marc. xiv<sup>10</sup>: Luc. xxii<sup>5</sup>.

<sup>2</sup> Marc. xiv<sup>27</sup> quoting Zach. xiii<sup>7</sup>.

<sup>3</sup> Matt. xxvi<sup>56</sup>: Marc. xiv<sup>50</sup>.

<sup>4</sup> Ms. velantibus

<sup>5</sup> Isa. l<sup>6</sup>.

<sup>6</sup> Isa. liii<sup>5</sup>.

<sup>7</sup> Ms. omits se.

<sup>8</sup> Isa. liii<sup>7</sup>.

<sup>9</sup> Isa. liii<sup>12</sup>.

<sup>10</sup> Matt. xxvii<sup>48</sup>.

<sup>11</sup> Ps. lxviii<sup>22</sup>.

<sup>12</sup> Matt. xxvii<sup>35</sup>.

<sup>13</sup> Ps. xxi<sup>19</sup>.

<sup>14</sup> Luc. xxiv.

<sup>15</sup> Ps. cvii<sup>3</sup>.

<sup>16</sup> Ps. xv<sup>10</sup>.

<sup>17</sup> Act. xiii<sup>36</sup>.

<sup>18</sup> Matt. xxviii<sup>1</sup>: Marc. xvi<sup>1</sup>:

Luc. xxiv<sup>1</sup>: Ioan. xx<sup>1</sup>.

<sup>19</sup> Ps. cxxxviii<sup>2</sup>.

<sup>20</sup> Osee vi<sup>2</sup>.

resurgente, nos per mortem eius vivificati cum ipso resurgemus. De ascensione etiam (174b) eius dicit David, "ascendit Deus in iubilatione et Dominus in voce tube,"<sup>1</sup> et "qui ponit nubem ascensum suum et ambulat super pennas ventorum,"<sup>2</sup> et

5 "ascendens in altum captivam<sup>3</sup> captivitatem duxit, dedit dona hominibus,"<sup>4</sup> largiendo scilicet donum spiritus sancti fidelibus suis. De eodem vero dono spiritus sancti dicit Ioel in persona eius, "effundam de spiritu meo super omnem carnem, et prophetabunt filii vestri et filie vestre"<sup>5</sup>: quod quidem in die

10 penthecostes, quando apostolis spiritus sanctus fuit missus, completum fuisse demonstratur<sup>6</sup>: et psalmista, "emitte spiritum tuum et creabuntur, et renovabis faciem terre,"<sup>7</sup> et Sapiens, "spiritus Domini replevit orbem terrarum, et hoc quod continet omnia, scientiam habet vocis"<sup>8</sup>: repletis enim

15 apostolis sanctis scientiam novam et voces diversas loquendi magnalia Dei<sup>9</sup> contulit illis. Qui vero hiis omnibus prophetiis predictis in Christo et missione spiritus sancti, sicut apparet, plenarie consummatis ex toto corde crediderit, nunquam eum spiritus blasphemie superabit, et certe cuilibet quamvis infideli

20 sufficere debuerant ad comprobendam incarnationem Christi, et missionem spiritus sancti tot testes et tam ydonei, sed ut nichil dubietatis remaneat alii proferentur cum istis audiendi.

## DE TESTIBUS CHRISTI.

## CAPITULUM XXX.

(175a) De incarnatione itaque et nativitate Christi dicit

25 Lucas euuangelista, "missus est angelus Gabriel a Deo<sup>10</sup> ad Mariam virginem dicens, 'Ave gratia plena! Dominus tecum! Ecce concipies et paries filium': que cum audisset, turbata est in sermone eius dicens, 'quomodo fiet istud, quoniam virum non cognosco?' Respondens angelus dixit, 'spiritus sanctus superveniet in te, et virtus altissimi obumbrabit tibi, ideoque

30 quod nascetur ex te sanctum, vocabitur filius Dei'". Audis quod angelus ad virginem mittitur, in qua nuncium preveniens Dominus invenitur, sicut ei ab angelo dicitur, "Dominus tecum," ergo eam virginem, et iam cum ipsa Dominum esse nullatenus

<sup>1</sup> Ps. XLVI<sup>6</sup>.<sup>2</sup> Ps. CIII<sup>3</sup> changed from 2nd to 3rd person.<sup>3</sup> Ms. omits captivam and adds Dominus.<sup>4</sup> ad Eph. iv<sup>8</sup> quoting Ps. LXVII<sup>19</sup> and changing from 2nd to 3rd person.<sup>5</sup> Act. II<sup>17</sup> quoting Ioel II<sup>28</sup>.<sup>6</sup> Act. II<sup>1-4</sup>.<sup>7</sup> Ps. CIII<sup>30</sup>.<sup>8</sup> Sap. I<sup>7</sup>.<sup>9</sup> Act. II<sup>11</sup>.<sup>10</sup> Luc. I<sup>26-38</sup>, the vulgate text is not quoted in full.

dubitetur, que nisi in virginitate permanere disposuisset de nova salutatione et filii promissione minime turbata fuisset, et ideo quomodo id fiat sciscitatur, dicens, " quomodo fiet istud, quoniam virum non cognosco," id est, nullum cognosco, et deinceps  
 5 cognoscere non propono: si enim cognoscere proposuisset, quomodo id posset fieri nunquam interrogasset. Cui cum angelus dixisset quod spiritus sanctus in eam superveniret, et quod qui<sup>1</sup> ex ea nasceretur filius Dei vocaretur, certa (175b) de virginitate non amittenda fidenter respondit, " ecce ancilla  
 10 Domini! Fiat michi secundum verbum tuum," procul dubio certissime sciens quia non esset impossibile apud Deum omne verbum. Idem euuangelista narrat angelos gaudium huius nativitatis pastoribus annunciasse, pastores ut viderent festinanter venisse, et sicut dictum est ad illos invenisse.<sup>2</sup> De  
 15 quo cum postea baptizatus fuisset, idem dicit, " et Iesus<sup>3</sup> erat incipiens quasi annorum triginta, ita ut putabitur filius Ioseph,"<sup>4</sup> ac si aperte dicat, non erat filius eius, sed esse putabatur: per quod verbum omnis dubietatis scrupulus virginitatis beate Marie a cordibus fidelium merito removetur. Quod etiam  
 20 Deus postea attestari videtur dicens, " hic est filius meus dilectus, in quo michi bene<sup>5</sup> complacui,"<sup>6</sup> id est, non Ioseph vel alicuius alterius viri. De eo similiter euuangelista testatur, quod " post passionem suam per dies quadraginta apparens"<sup>7</sup>  
 25 discipulis suis et loquens<sup>7</sup> de resurrectione Dei, " videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum."<sup>8</sup> De missione etiam spiritus sancti idem dicit, cum essent discipuli in unum locum congregati " apparuerunt illis dispertite lingue tanquam ignis, seditque (176a) supra singulos eorum " spiritus sanctus, et " ceperunt loqui variis linguis prout spiritus sanctus  
 30 dabat eloqui illis."<sup>9</sup> De nativitate Christi similiter dicit euuangelista Matheus, quia " angelus Domini apparuit in somnis " Ioseph " dicens: noli timere: accipe Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est,"<sup>10</sup> ac si dicat, non est de te vel de alio viro, sed est spiritus sancti operatio.  
 35 Hic etiam narrat ab oriente tres magos,<sup>11</sup> stella duce, in Bethleem

<sup>1</sup> Ms. quia . . . vocare esset<sup>2</sup> Luc. II<sup>8-16</sup>.<sup>3</sup> Ms. Deus<sup>4</sup> Luc. II<sup>23</sup>.<sup>5</sup> Matt. XVII<sup>5</sup>.<sup>6</sup> Ms. complacuit<sup>7</sup> Acts I<sup>3</sup>.<sup>8</sup> Act. I<sup>9</sup>.<sup>9</sup> Act. II<sup>3, 4</sup>.<sup>10</sup> Matt. I<sup>20</sup>.<sup>11</sup> Matt. II<sup>1</sup>.



venisse et tria munera<sup>1</sup> mistica devote Iesu Christo obtulisse. De eo quoque dicit euuangelista Marcus, "iniciu euuangelii Iesu Christi Filii Dei,"<sup>2</sup> per hoc testificans ipsum non esse filium alicuius viri. De cuius ascensione idem dicit, quia "postquam locutus est" discipulis suis "assumptus est in celum et sedet a dextris Dei."<sup>3</sup> De ipso autem dicit euuangelista Iohannis, "in principio erat verbum,<sup>4</sup> et Deus erat verbum," "et verbum caro factum est et habitavit in nobis,"<sup>5</sup> ac si aperte dicat, verbum, quod apud Deum patrem Deus erat, de beata virgine carnem assumens hoc dignatus est fieri, et cum hominibus conversari: per quod manifeste affirmatur, quod Iesus Christus Deus et homo est indubitanter credendus. Preterea tam hic quam ceteri euuangeliste de miraculis et passione ac resur-(176b)-rectione ipsius abundanter et fideliter sunt locuti, sicut in eorum euuangeliiis manifeste potest inveniri. Ipsum etiam Symeon in ulnas accipiens dixit, "nunc dimittis servum tuum Domine, secundum verbum tuum in pace, quia viderunt oculi mei salutare tuum."<sup>6</sup> Sic beatus Iohannis baptista videns eum venientem ad se dixit, "ecce agnus Dei! ecce qui tollit peccata mundi"<sup>7</sup>: propter quod Deus esse noscitur, quia nemo nisi Deus peccata dimittit.<sup>8</sup> Et iterum ait, "qui me misit baptizare, ille michi dixit, 'super quem videris spiritum descendentem et manentem super eum, ille est qui baptizat in spiritu sancto'; et ego vidi et testimonium perhibui, quia hic est filius Dei."<sup>9</sup> De quo similiter beatus Paulus ait, quod Deus autem "promiserat per prophetas suos in scripturis sanctis de filio suo, qui factus est ei ex semine David secundum carnem,"<sup>10</sup> et "hoc sentite in vobis quod et in Christo Iesu, qui cum in forma Dei esset, non rapinam arbitratus est esse se equalem Deo, sed semetipsum exinanivit, formam servi<sup>11</sup> accipiens, in similitudinem hominum factus, et habitu inventus ut homo."<sup>12</sup> Et "multifarie multisque modis olim

<sup>1</sup> Matt. II<sup>11</sup>.<sup>2</sup> Marc. I<sup>1</sup>.<sup>3</sup> Marc. xvi<sup>19</sup>.<sup>4</sup> Ioan. I<sup>1</sup>.<sup>5</sup> Ioan. I<sup>14</sup>.<sup>6</sup> Luc. II<sup>29</sup>, 30.<sup>7</sup> Ioan. I<sup>29</sup>.<sup>8</sup> Marc. II<sup>7</sup>.<sup>9</sup> Ioan. I<sup>33</sup>, 34.<sup>10</sup> ad Rom. I<sup>2</sup>, 3.<sup>11</sup> Ms. meus<sup>12</sup> ad Phil. II<sup>6-7</sup>.

Deus loquens patribus in prophetas (178a) per quem fecit et secula."<sup>1</sup> Ecce apparet quod in hiis omnibus manifeste Christus Iesus Deus et homo esse comprobatur. Similiter cum interrogasset discipulos suos quem eum esse crederent, Petrus  
 5 pro omnibus respondit, "tu es Christus filius Dei vivi."<sup>2</sup> Eodem modo, centurio videns quia sic expirasset, dixit, "vere filius Dei erat iste."<sup>3</sup> Sic latro in cruce pendens, cognovit eum Deum et regem esse, dicens, "memento mei Domine, dum veneris in regnum tuum."<sup>4</sup> Similiter Thomas videndo et palpando  
 10 cicatrices vulnerum eius exclamavit et dixit, "Dominus meus et Deus meus"<sup>5</sup>: cui Iesus respondit, "quia vidisti me, credidisti: beati qui non viderunt et crediderunt."<sup>5</sup> Ut ergo tu beata sis, hiis fidelibus et ydoneis testibus credere non verearis, quod quidem si feceris spiritus blasphemie tibi minime poterit  
 15 dominari.

## DE VERBIS CHRISTI.

## CAPITULUM XXXI.

Credenda similiter est divinitas et humanitas Christi pro eius veracibus verbis, patre attestante qui ait, "hic est filius meus dilectus, in quo michi complacui: ipsum audite."<sup>6</sup> Secure ergo  
 20 iam potest quicquid ei placet loqui, cui a patre per omnia iubetur obaudiri. Aperiens itaque os suum dixit, "beati pauperes spiritu (178b) et ve<sup>7</sup> divitibus"<sup>8</sup>: plane hec nova doctrina et mandata, doctrina, inquam celestis. Olim enim populus cui hec sunt, scilicet ista temporalia, beatus dicebatur, nunc vero  
 25 beatus esse diciter populus cuius est Dominus Deus eius. Nec mirum, quoniam qui de terra erant, de terra loquebantur, qui autem de celo venit, quia de sursum est, idcirco quod vidit et audivit hoc testatur<sup>9</sup>: et ideo per hoc se Deum esse, et de celo ad terras descendisse, demonstrat, quia temporalia contempnere,  
 30 paupertatem virtutes et cetera talia spiritualia bona amare

<sup>1</sup> ad Heb. 1<sup>1</sup>, <sup>2</sup>: at end of the last line of page 176b there is a blank space sufficient for eight letters, and the next page is numbered 178 not 177: these pages are on separate folios. From the quotation the following has been omitted after prophetis:—novissime, diebus istis, locutus est nobis in filio, quem constituit heredem universorum. The Irish version gives the missing words loosely translated, as if the translator were translating from memory.

<sup>2</sup> Matt. xvi<sup>16</sup>.

<sup>3</sup> Matt. xxvii<sup>54</sup>.

<sup>4</sup> Luc. xxiii<sup>42</sup>.

<sup>5</sup> Ioan. xx<sup>28, 29</sup>.

<sup>6</sup> II Pet. i<sup>17</sup>.

<sup>7</sup> Ms. ne

<sup>8</sup> Matt. v<sup>2, 3</sup>.

<sup>9</sup> Ioan. iii<sup>31, 32</sup>.



predicat. Deus enim spiritus est,<sup>1</sup> et ideo spiritales devotos et  
 ista temporalia contemnentes amat: que omnia esse facienda  
 nobis per Iesum Christum filium suum aperte annunciat. Quis  
 enim hec unquam in terris predicasset, nisi ipse homo factus de  
 5 celo veniens et celestem doctrinam afferens palam omnes  
 docuisset? Propter quod cum duodenis factus fuit in medio  
 doctorum audiens illos et interrogans sedebat,<sup>2</sup> dicens parentibus  
 suis, "nescitis quia in hiis, que patris mei sunt, oportet me  
 esse?"<sup>3</sup> Et post modum super doctrinam ipsius mirantibus  
 10 turbis quidam calumniabantur dicentes, "quomodo hic literas  
 scit, cum non didicerit?"<sup>4</sup> Erat enim eos docens, sicut potestat-  
 em habens, non sicut Pharisei et Scribe (179a) eorum.<sup>5</sup> Vides  
 quod tam iuvenis corpore talem ac tantam ac tam spiritalem  
 doctrinam scire aut loqui non posset, quam per etatem didicisse  
 15 non valuisset, nisi Deus per eternitatem Antiquus<sup>6</sup> Dierum  
 fuisset, unde et dicebat, "ego principium qui et loquor vobis,"<sup>7</sup>  
 utique principium sine principio, et, "hec est vita eterna, ut  
 cognoscant te verum Deum, et quem misisti Iesum Christum,"<sup>8</sup>  
 et "ego sum resurrectio et vita, qui credit in me non morietur  
 20 in eternum."<sup>9</sup> "Pater enim non iudicat quemquam,<sup>10</sup> sed  
 iudicium omne dedit filio, ut omnes honorificent filium sicut  
 honorificant patrem,"<sup>11</sup> "si ergo creditis in Deum, et in me  
 credite,"<sup>12</sup> "ego enim et pater unum sumus."<sup>13</sup> "Qui videt  
 me, videt et patrem,"<sup>14</sup> "quia ego in patre, et pater in me est."<sup>15</sup>  
 25 Ecce quomodo se Deum et omnimode similem patri fatetur, et  
 ideo qui non credit in eum, morte eterna morietur. Sed dicit  
 aliquis, "si Deus erat, quomodo mori timebat? Dixit enim  
 'pater si fieri possit, transeat a me calix iste.'"<sup>16</sup> Ad quod  
 breviter respondetur: in hoc se verum Deum et verum hominem  
 30 demonstravit: verum Deum et filium cum dixit, "pater,"  
 verum hominem<sup>17</sup> cum dixit, "si fieri potest, transeat a me  
 calix iste."<sup>16</sup> In hoc enim compassus est infirmioribus membris

<sup>1</sup> Ioan. iv<sup>24</sup>.<sup>2</sup> Luc. ii<sup>42, 46</sup>.<sup>3</sup> Luc. ii<sup>49</sup>.<sup>4</sup> Ioan. vii<sup>15</sup>.<sup>5</sup> Matt. vii<sup>29</sup>; Marc. i<sup>22</sup>.<sup>6</sup> Dan. vii<sup>9, 13, 22</sup>.<sup>7</sup> Ioan. viii<sup>25</sup>.<sup>8</sup> Ioan. xvii<sup>3</sup>.<sup>9</sup> Ioan. xi<sup>25, 26</sup>.<sup>10</sup> Ms. quemquem<sup>11</sup> Ioan. v<sup>22, 23</sup>.<sup>12</sup> Ioan. xiv<sup>1</sup>.<sup>13</sup> Ioan. x<sup>30</sup>.<sup>14</sup> Ioan. xiv<sup>9</sup>.<sup>15</sup> Ioan. xiv<sup>10</sup>.<sup>16</sup> Matt. xiv<sup>10</sup>.<sup>17</sup> Aug. Ennar. in Psal. c. § 7  
Migne, P.L. xxxvii<sup>1287</sup>.

suis, ne si forte pro aliqua (179b) adversitate vel infirmitate aut etiam morte timerent, desperarent dicentes, "si de membris Christi essemus nunquam timeremus." Nunc vero, si hoc quandoque accadat, minime desperent, sed si timuerint, exemplo  
 5 eius animati respirent, et voluntati ipsius totaliter se commendent : propter quod sequitur, "non sicut ego volo, sed sicut tu,"<sup>1</sup> ac si dicat non mea voluntas fiat, que scilicet est secundum assumptam humanitatem, sed tua, que quidem michi et tibi est communis secundum eternam divinitatem. Ipse enim quando  
 10 voluit quante potentie esset ostendit, cum querentibus se ad mortem dixit, "ego sum quem queritis" : illi vero, hoc audito, abierunt retro et ceciderunt in terram.<sup>2</sup> Ecce apparet quante potentie fuit, quando sola vox eius non potuit sustineri. Sed etiam Deum esse monstravit cum dixit, "pater dimitte illis,  
 15 quia nesciunt quid faciunt."<sup>3</sup> Predixerat enim Ysayas quod pro transgressoribus rogaret, ut non perirent.<sup>4</sup> Similiter latroni misericordiam petenti dixit, "hodie mecum eris in paradiso,"<sup>5</sup> per quod aperte se ostendit Deum esse paradisi et largitorem glorie celestis regni, et etiam in hoc quod dixit, "pater, in manus  
 20 tuas commendo spiritum meum,"<sup>6</sup> si autem filius eius non fuisset, tam secure et confidenter et (180a) maxime in fine sui, spiritum suum in manus eius non commendasset. Qui similiter post resurrectionem suam multociens discipulis suis apparens et loquens de regno Dei dicebat, "data est michi omnis potestas  
 25 in celo et in terra,"<sup>7</sup> et probans<sup>8</sup> eis se veraciter resurrexisse, aiebat, "palpate et videte, quoniam spiritus carnem et ossa non habet, sicut me videtis habere."<sup>9</sup> Qui etiam sicut omnipotens Deus insufflavit eis dicens, "accipite spiritum sanctum : quorum remiseritis peccata remittentur eis, et quorum retinueritis  
 30 retenta<sup>10</sup> sunt." Quem similiter iterum eis misit post ascensionem suam in celis, sicut ipsis promiserat adhuc existens in terris, "cum venerit" inquiens "paraclytus, quem ego mittam vobis a patre, spiritum veritatis, qui a patre procedit, ille testimonium perhibebit de me,"<sup>11</sup> et "paraclytus spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia"<sup>12</sup> :

<sup>1</sup> Matt. xxvi<sup>39</sup>.<sup>2</sup> Ioan. xviii<sup>5, 8</sup>.<sup>3</sup> Luc. xxiii<sup>34</sup>.<sup>4</sup> Isa. liii<sup>12</sup>.<sup>5</sup> Luc. xxiii<sup>43</sup>.<sup>6</sup> Luc. xxiii<sup>46</sup>.<sup>7</sup> Matt. xxviii<sup>18</sup>.<sup>8</sup> Ms. probatis<sup>9</sup> Luc. xxiv<sup>39</sup>.<sup>10</sup> Ioan. xx<sup>22, 23</sup>.<sup>11</sup> Ioan. xv<sup>26, 27</sup>.<sup>12</sup> Ioan. xiv<sup>26</sup>.

qui postquam eis in linguis igneis missus fuit,<sup>1</sup> corda ipsorum igne caritatis accendit, et scientia scripturarum illuminavit: sicque de piscatoribus ac ydiotis fecit magistros ac doctores totius mundi, quibus non potuerunt resistere Scribe et Pharisei,  
 5 nec huiusmodi sapientes, sive astuti philosophi: quos similiter misit in mundi (180b) universum precipiens eis et dicens, "predicate euuangelium omni creature: qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, con-  
 10 dempnabitur."<sup>2</sup> Tu ergo ut salva fias, per hec sacra verba ipsum Deum esse indubitanter credas: qui enim non crediderit, dempnabitur et sine fine in tormentis inferni cum Dyabolo punietur. Ut autem predicta recolligam breviter: qui diligenter considerare voluerit quam inauditam et spiritalem doctrinam de celo veniens ad terram attulit, quam libere et constanter  
 15 nemini parcens eam super terram predicavit, quam pie et confidenter in cruce pendens locutus fuit, quamque apostolis, sicut promiserat, spiritum sanctum misit et de piscatoribus et ydiotis magistros et doctores ecclesie fecit, ipsum Deum esse minime dubitabit: propter quod a spiritu blaphemie nunquam  
 20 poterit superari.

## DE OPERIBUS CHRISTI.

## CAPITULUM XXXII.

Credenda est divinitas etiam et humanitas Christi propter sancta opera et miracula, que super terram corporaliter gessit, unde non credentibus dicebat, "si verbis meis non creditis,  
 25 operibus credite."<sup>3</sup> Deus enim et homo esse demonstratur per hoc quod legitur, "cum ieiunasset quadraginta diebus et quadraginta noctibus, postea (181a) esuriit."<sup>4</sup> Quem postea Dyabolus temptans et nichil prevalens reliquit, "accesserunt angeli et ministrabant ei."<sup>5</sup> Ecce apparet quod veraciter  
 30 homo est, qui esuriit,<sup>6</sup> et nichilominus veraciter Deus, cui ministrant angeli. Qui post modum ad nuptias vocatus, deficiente vino, aquam in vinum mutavit, quod fuit initium signorum suorum quod fecit coram discipulis suis, et crediderunt in eum,<sup>7</sup> omnibus pro ipso relictis.<sup>8</sup> Ipse etiam cecos a  
 35 nativitate et plures alios tactu vel solo verbo illuminavit, surdis

<sup>1</sup> Act. 11<sup>3</sup>.<sup>2</sup> Marc. xvi<sup>15</sup>, 16.<sup>3</sup> Ioan. x<sup>38</sup>.<sup>4</sup> Matt. iv<sup>2</sup>.<sup>5</sup> Matt. iv<sup>11</sup>.<sup>6</sup> Ms. esuriit<sup>7</sup> Ioan. 11<sup>1</sup>, 11.<sup>8</sup> Matt. xix<sup>27</sup>.

auditus reddidit, mutos loqui fecit, claudis gressum restituit et leprosos mundavit, paraliticos curavit, demones e corporibus eiecit, ydropicos sanavit, et omnes infirmitates et dolores ab egris ac male habentibus depulit, insuper mortuos suscitavit, et  
 5 etiam Lazarum quatruiduanum fetentem ad vitam revocavit,<sup>1</sup> atque de quinque panibus et duobus piscibus quinque milia hominum satians, duodecim cophinos framentorum impleri precepit.<sup>2</sup> Non solum autem ipse hec omnia et alia plura per se adimplevit, sed etiam hec et maiora hiis discipulis facere  
 10 donavit, unde dicebat eis, "infirmos curate, leprosos mundate, mortuos suscite, demones eicite, gratis accepistis, gratis date,"<sup>3</sup> et (181b) "nolite gaudere in hoc, quod demones subiiciuntur vobis, sed potius in hoc gaudete, quia nomina vestra scripta sunt in celis,"<sup>4</sup> et "qui credit in me opera que  
 15 ego facio et ipse faciet, et maiora horum faciet"<sup>5</sup> ut omnes plus mirentur. Ipse etiam quoscunque volebat sibi solo<sup>6</sup> iussu associabat, sicut Petrum,<sup>7</sup> Andream,<sup>7</sup> Iacobum,<sup>8</sup> Iohannem,<sup>8</sup> Matheum<sup>9</sup> thelonearium et plures alios, quibus omnia terrena faciebat relinquere. Qui autem sic quos volebat sibi associando,  
 20 miracula etiam per se ipsum faciendo, et aliis facienda donando, tam potenter hec omnia faciebat, quomodo putas si voluisset dives potens honoratus et sublimatus fuisset, et tamen nichil omnino terrenum habere voluit, sed semper pauper, mitis, humilis corde permansit, ac per hec se veraciter Deum esse,  
 25 plus celestia quam terrena sectando demonstravit. Si enim gloriam huius mundi quesivisset, Iudeos, qui eum assidue persequabantur, reliquisset, et ad gentes transmigrasset, a quibus libentissime et gratanter receptus fuisset, cui etiam ut pote miracula et signa pro velle suo facienti summum honorem  
 30 exhibuissent,<sup>10</sup> et pre omnibus diis suis, qui hec facere non (182a) possunt, eum adorando et venerando devotissime coluissent,<sup>11</sup> sed ipse qui Deus et Rex celi et terre erat, ista pro nichilo ducens et solummodo salutem animarum, pro quibus venerat, querens, quesitus etiam a Iudeis ut rex fieret, aufugit,<sup>12</sup> ad mortem vero  
 35 quesitus voluntarie ad eam et sponte properavit. Qui tempus

<sup>1</sup> Ioan. xi<sup>39, 43</sup>.<sup>2</sup> Luc. ix<sup>13-17</sup>.<sup>3</sup> Matt. x<sup>8</sup>.<sup>4</sup> Luc. x<sup>20</sup>.<sup>5</sup> Ioan. xiv<sup>12</sup>.<sup>6</sup> Sic Ms., but read sibi soli ?<sup>7</sup> Matt. iv<sup>18</sup>.<sup>8</sup> Matt. iv<sup>21</sup>.<sup>9</sup> Matt. ix<sup>9</sup>.<sup>10</sup> Ms. exhibuissent<sup>11</sup> Ms. coluisset<sup>12</sup> Ioan. vi<sup>15</sup>.

enim et locum passionis predicere atque traditorem suum potuit demonstrare,<sup>1</sup> nunquam a Iudeis teneretur, nisi spontanea voluntate pateretur: non enim quia Iudeus potuit, sed quia ipse voluit est oblatus,<sup>2</sup> propter quod dicebat, "potestatem  
 5 habeo ponendi animam, et iterum sumendi eam. Nemo tollit a me eam, sed ego pono eam, et iterum sumo eam."<sup>3</sup> Propter quod cum tempus consideravit adesse miserendi, tempus, inquam illud preciosissimum sacrificium offerendi, tam alacriter ad passionem accessit et, ut ita dicam, tam confidenter in eam  
 10 fixit pedem ut neque ad dexteram neque ad sinistram declinare, nec ad ea, que ei dicebantur, unquam attendere voluit,<sup>4</sup> donec omnia, que de ipso in lege et prophetis et psalmis prefigurata et prenuntiata atque scripta erant, devote adimplendo consummavit, et ideo cum a pontificibus de sua doctrina  
 15 requireretur,<sup>5</sup> et cum a Pylato an rex esset interrogaretur,<sup>6</sup> cum (182b) a militibus flagellis cederetur, cum purpura indutus et spinea corona coronatus tanquam rex illuderetur,<sup>7</sup> cum ab Herode indutus veste alba sperneretur,<sup>8</sup> cum in cruce pendens a Scribis et Phariseis blasphemaretur, et ab eis ut descenderet de  
 20 cruce et sic in eum crederent, rogaretur,<sup>9</sup> parum aut nichil respondit, sed pro salute omnium, ad quod venerat, moriendo in cruce pendens perseveravit. Qui, per hoc se illum agnum demonstravit de quo Ysaïas prophetando predixit, "tanquam ovis ad occisionem ducetur, et quasi agnus coram tondente se  
 25 sine voce obmutescet: oblatus est quia ipse voluit,<sup>10</sup> et peccatum multorum portavit."<sup>11</sup> Si enim quia de cruce descendisset credere voluissent, multo amplius quia a mortuis resurrexit et de clauso monumento vivus processit, in eum credere debuissent: maius namque fuit mortuum a mortuis resurrexisse, quam vivum de  
 30 cruce descendisse. Qui quoque de ignorantia resurrectionis ipsius se nullatenus excusare possunt, quia ad custodiendum cum omni diligentia sepulcrum tot quot ipsimet voluerunt custodes apposuerunt<sup>12</sup>: qui quanto plures posuerunt et diligentius sepulcrum custodierunt, tanto ampli- (183a) -ores

<sup>1</sup> Matt. xvii<sup>21</sup>, xx<sup>18</sup>: Marc. ix<sup>30</sup>: Luc. ix<sup>44</sup>.

<sup>2</sup> Isa. liii<sup>7</sup>.

<sup>3</sup> Ioan. x<sup>17-18</sup>.

<sup>4</sup> Ms. noluit

<sup>5</sup> Ioan. xviii<sup>19</sup>.

<sup>6</sup> Ioan. xviii<sup>33</sup>.

<sup>7</sup> Ioan. xix<sup>1-3</sup>.

<sup>8</sup> Luc. xxiii<sup>11</sup>.

<sup>9</sup> Marc. xv<sup>31</sup>, <sup>32</sup>.

<sup>10</sup> Isa. liii<sup>7</sup>.

<sup>11</sup> Isa. liii<sup>12</sup>.

<sup>12</sup> Matt. xxvii<sup>62-66</sup>.



et certiores testes de vera eius resurrectione reliquerunt. Ipse vero, post resurrectionem suam, discipulis suis per dies quadraginta in multis argumentis apparens,<sup>1</sup> et cum eis sepius manducans et bibens, ac ipsos de omnibus plenius instruens, videntibus illis, ascendit in celum, et decimo die post suam ascensionem, ipsis in unum locum congregatis promissum misit spiritum sanctum,<sup>2</sup> a quo tam constanter fuerunt roborati, ut pro ipso mortem et omnia tormenta sustinere deinceps alacriter essent<sup>3</sup> parati. Multa quidem et alia signa fecit Iesus coram discipulis suis,<sup>4</sup> que hic non possunt nec oportet conscribi: que vero scripta sunt sufficere debent, ut michi videtur, omni Christiano salutem anime sue humiliter et pie querenti. Ergo per ea credamus quia Iesus Christus est filius Dei, ut credentes vitam eternam habeamus in nomine ipsius. Tu vero ut vitam eternam in fine habeas, hiis, que de operibus eius veraciter sunt scripta, indubitanter credas: quod si fideliter feceris, spiritum blaphemie a mente tua penitus exsufflabis.

## DE ESSE DEI ET TRIBUS SECTIS EIUS. CAPITULUM XXXIII.

Sunt autem nonnulli, qui non solum divinitatem et humanitatem Christi non credunt, (183b) sed etiam, quod deterius est, Deum esse credere contemnunt. A quibus recte queri potest quis eos fecit, si Deus, quem non credunt, eos non creavit? Oportet certe ut respondeas quicumque es qui hoc non credis, quod natura aut parentes tui, sive tu te ipsum fecisti. Quare ergo pulcriorem, sapientiorem, fortiorem ac longevio-  
rem te non creasti? Si hoc facere non potuisti, ergo nec te ipsum fecisti. Hoc idem de parentibus vel de natura, que debilis est et infirma potest dici: ergo necesse est ut Deus sit, qui te et illa creavit. Sed dicis, "si Deus eternus est et nichil egenus, quare me talem non fecit?" Ad quod breviter respondetur, quod omnis creatura eterna esse non potest, quia initium accepit ut esset. Quod etiam si nichil egeret, materiam superbiendi habere posset, et dicere, quia non a Deo sed a se ipsa esset. Et infers quare etiam sunt pediculi, lentes, buffones et huiusmodi, cum potius ad detrimentum, quam ad aliquem profectum facta esse videantur? Respondebitur forsitan ut per hec et hiis similia omnipotentia Dei demonstraretur, sive ut te com-

<sup>1</sup> Act. 1<sup>3</sup>.<sup>2</sup> Act. 11<sup>1.4</sup>.<sup>3</sup> Ms. erant<sup>4</sup> Ioan. xxi<sup>25</sup>.

mendando, impugnando et terrendo qualis sis agnoscas, et nunquam de pulcritudine seu fortitudine aut hiis consimilibus cor tuum (184a) elevetur. Cuncta enim que a bono auctore sunt creata, in suo genere bona esse noscuntur<sup>1</sup> licet quedam  
 5 sua perversitate aut malicia quandoque vitientur. Sed forte dicis, " plurimas sectas esse, et quod Deus diversimode colitur considero, et ideo cui earum me potissimum committere debeam prorsus ignoro." Ad quod breviter respondetur, quia omnes secte ad tres, scilicet paganorum Iudeorum et Christianorum  
 10 reducuntur. In secta paganorum non multum debet immoveri, quia ydola manufacta, scilicet lapidea, lignea, argentea et huiusmodi non habentia sensum videndi, audiendi aut loquendi, pro Deo noscuntur colere et venerari. De secta ergo Iudeorum, qui a Deo legem acceperunt et Dei cultores quandoque fuerunt,  
 15 breviter est dicendum. Hec usque ad adventum Christi<sup>2</sup> in suo statu permansit, sed in ipso secundum verba prophetarum finem accepit: unde sanctus patriarcha Iacob benedicens filios suos de Iuda dixit, " non auferetur sceptrum<sup>3</sup> de Iuda, et dux de femore eius, donec veniat<sup>4</sup> qui mittendus est, et ipse erit  
 20 expectatio gentium."<sup>5</sup> Hoc in Christo ad literam videmus impletum, quia de ipso dudum fuerat prenunciatum, post enim eius adventum reges de stirpe Iuda descendentes esse desierunt, qui prius in illa gente in (184b) magno honore et gloria fuerunt. Similiter pontifices, prophete, cerimonie et cetera legalia sacra-  
 25 menta, adveniente gratia et veritate Novi Testamenti, cessaverunt, quia eius figura et umbra fuerunt.<sup>6</sup> Et bene Christus expectatio non solum Iudeorum, sed etiam gentium dicitur, quia antea tantum notus in Iudea erat Deus, nunc autem in omni gente per universum mundum nomen ipsius  
 30 glorificatur: merito quidem, quia non tantum Iudeorum sed etiam gentium Deus esse cognoscitur, et ideo sicut Iudei, sic etiam gentes glorie Dei per Christum participantur. Sed forte queris, quare Iudei vivere permittuntur a quibus Christus fuit crucifixus? Siquidem propter multas rationes, et specialiter  
 35 propter tres. Primo: quia libri sacri ipsorum ad comprobendam et instruendam fidem nostram necessarij esse noscuntur, et

<sup>1</sup> Ms. sic, but read nascuntur? : cf. Conc. Lat. IV (an. 1215) § 1 de Fide Cath., Denz.-Bann. § 428.

<sup>2</sup> ad Rom. x<sup>4</sup>.

<sup>3</sup> Ms. ceptrum, cf. supra p. 39<sup>8</sup>.

<sup>4</sup> Ms. veniet

<sup>5</sup> Gen. XLIX<sup>10</sup>.

<sup>6</sup> ad Heb. x<sup>1</sup>.



etiam ut quocienscunque eos videmus passionem Christi ad  
 memoriam devote revocemus. Secundo : quia in morte Christi  
 dicendo, "sanguis eius sit super nos et super filios nostros,"<sup>1</sup>  
 5 participes sue dampnationis fecerunt posteros suos nondum  
 natos, et ideo per universas terras merito disperguntur, ut ubique  
 tam sceleratorum parentum ad confusionem suam et gloriam  
 fidei Christiane se filios esse testentur. (185a) Tercio : quia  
 secundum verba prophetarum in fine seculi ad predicationem  
 Enoch et Elye omnes ad fidem Christi convertentur, et si fuerit  
 10 numerus eorum sicut harena maris reliquie salvabuntur.<sup>2</sup> Hiis  
 ergo rationibus diligenter consideratis, omnis dubietas<sup>3</sup> fidei a  
 corde cuiuslicet fidelis facillime debet amoveri, et solus Deus  
 verus et eternus, quem fides Christiana pie colit, sincero cordis  
 affectu amplecti et venerari. Quicumque autem hec fideliter  
 15 crediderit, spiritum blaphemie nullatenus timebit.

## DE SEPTEM ECCLESIE SACRAMENTIS. CAPITULUM XXXIIII.

Credenda similiter sunt a cunctis fidelibus septem ecclesie  
 sacramenta ut pote a Christo vel a sancte matre ecclesia instituta  
 et ordinata. Primum autem est baptismus, secundum  
 20 confirmatio, tertium penitentia, quartum matrimonium,  
 quintum sacer ordo, sextum eucaristia, septimum extrema  
 unctio. Primum itaque instituit Christus dicens, "nisi quis  
 renatus fuerit ex aqua et spiritu sancto, non potest intrare in  
 regnum Dei"<sup>4</sup> : et ad apostolos, "ite ergo et docete omnes  
 25 gentes, baptisantes eos in nomine patris et filii et spiritus  
 sancti,"<sup>5</sup> "qui crediderit et baptizatus fuerit, salvus erit"<sup>6</sup>;  
 quod quidem Christus per semetipsum implevit,<sup>7</sup> (185b) non  
 ut aquis purificaretur, sed ut aque baptismo eius consecrarentur.  
 In ipso baptismo etiam, cum Christiani baptizantur, ad  
 30 accipiendum spiritum sanctum crismate inunguntur : hoc vero  
 columba designavit, in cuius specie spiritus sanctus in Christum  
 descendit.<sup>8</sup> Secundum : scilicet confirmatio, per quam gratia  
 spiritus sancti fidelibus augetur, ab eo quod Christus ad se  
 advocans parvulos<sup>9</sup> et eis manus imponens initium accepisse  
 35 videtur, quod etiam apostoli fecisse leguntur, qui orantes super  
 fideles, imponebant eis manus et accipiebant spiritum sanctum,<sup>10</sup>

<sup>1</sup> Matt. xxvii<sup>25</sup>.<sup>2</sup> Isa. x<sup>22</sup>.<sup>3</sup> Ms. duebietas<sup>4</sup> Ioan. iii<sup>5</sup>.<sup>5</sup> Matt. xxviii<sup>19</sup>.<sup>6</sup> Marc. xvi<sup>16</sup>.<sup>7</sup> Matt. iii<sup>15,16</sup>.<sup>8</sup> Marc. i<sup>10</sup>.<sup>9</sup> Marc. x<sup>13,16</sup>.<sup>10</sup> Act. viii<sup>17</sup>.

quod quidem et episcopi faciunt cum confirmando Christiano inungunt. In cuius figura Christus caput adorandum angelis et tremendum potestatibus manibus Iohannis inclinasse videtur.<sup>1</sup> Tercium: id est penitentiam Christum docuit dicens, "regnum celorum vim patitur, et violenti rapiunt illud,"<sup>2</sup> et "gaudium est angelis Dei in celo super uno peccatore penitentiam agente"<sup>3</sup>: quam etiam apostoli predicaverunt, sicut de Petro legitur cum de morte Christi Iudeis loqueretur, "fratres" ait, "scio quod per ignorantiam egistis," "sed nunc penitemini, ut deleantur vestra delicta"<sup>4</sup>: quam etiam Christus per se ipsum consecravit, cum quadraginta diebus et quadraginta noctibus ieiunavit<sup>5</sup> (186a) et alias diversas necessitates pro nobis voluntarie et angustias sustinendo non defecit: et sciendum quod vera penitentia in tribus consistit, videlicet:—in contritione  
 15 cordis, confessione oris et satisfactione operis. Hec tria sunt necessaria cuilicet veraciter penitenti si possunt simul impleri. Confessio enim et satisfactio sine contritione, parum aut nichil prosunt. Contritio vero et confessio sine<sup>6</sup> satisfactione, si fieri non potest, sufficiunt. Contritio autem et satisfactio sine  
 20 confessione valent, si confessio aliquo impedimento non potest fieri. Similiter sola contritio, sine satisfactione et confessione, si fieri non possunt, sufficit. Quartum: id est matrimonium, a principio creationis a Deo fuit institutum, unde Christus de separatione ipsius querentibus ait, "quod Deus coniunxit, homo non separet."<sup>7</sup> Hoc Christus per se ipsum figurative implevit, cum per sanguinem suum ecclesiam sibi in sponsam copulavit.<sup>8</sup> "Propter fornicationem autem unus quisque vir uxorem habeat"<sup>9</sup> et e converso. Quintum: id est sacer ordo a Christo est institutum sicut Petro dixisse legitur, "tibi dabo  
 30 claves regni celorum, et quodcunque ligaveris super terram erit ligatum et in celis, et quodcunque solveris super terram erit solutum et in celis."<sup>10</sup> Hoc idem postea omnibus apostolis, et per eos omnibus prelati,<sup>11</sup> "accipite spiri- (186b) -tum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum

<sup>1</sup> Matt. III<sup>14-15</sup>.<sup>2</sup> Matt. XI<sup>12</sup>.<sup>3</sup> Luc. XV<sup>10</sup>.<sup>4</sup> Act. III<sup>17-19</sup>.<sup>5</sup> Matt. IV<sup>2</sup>.<sup>6</sup> Ms. sine satisfactione  
follows non potest.<sup>7</sup> Matt. XIX<sup>6</sup>.<sup>8</sup> ad Ephes. V<sup>25-27</sup>.<sup>9</sup> I ad Cor. VII<sup>2</sup>.<sup>10</sup> Matt. XVI<sup>19</sup>.<sup>11</sup> The denial of this was one of the errors of Abelard condemned at Conc. Senonense (an. 1140) cf. Denz.-Bann. § 379.

retinueritis, retenta sunt "<sup>1</sup>: quod etiam per se ipsum fecit, cum Magdalene<sup>2</sup> et multis aliis peccata dimisit, unde apostolus ait, " si cui donastis et ego quod donavi in persona Christi." <sup>3</sup> Sextum vero eucaristiam Christus instituit, cum in cena accipiens panem  
 5 et gratias agens, benedixit ac fregit et dedit discipulis suis dicens, " accipite et manducate ex hoc omnes: hoc est enim corpus meum ". Similiter et calicem postquam cenavit dicens, " accipite et bibite ex hoc omnes: hic est enim calix Novi Testamenti in sanguine meo, qui pro vobis effundetur." <sup>4</sup> Nemo ex hiis, qui  
 10 illi cene intererant, ei cum presens esset et querenti sufficienter respondere potuisset, tanquam dubitans dixit, " quid est quod dicis? Non video hic nisi panem et vinum, et tu dicis corpus esse et sanguinem tuum?" Hoc certe minime qui audierunt dixerunt, quia corpus et sanguinem eius esse, sicut eis dixerat,  
 15 veraciter et indubitanter crediderunt. <sup>5</sup> Audiant <sup>6</sup> hoc infideles et erubescant qui de sacramento altaris eo quod non vident nisi species panis et vini aliquando insipienter dubitant. Pius enim Dominus sciens nostram infirmitatem quod non possemus bibere (187a) sanguinem crudum aut carnem crudam comedere,  
 20 sub specie panis et vini hoc preciosissimum sacramentum corporis et sanguinis sui esse voluit, ut absque ullo horrore vel gravamine posset assumi. Indubitanter namque credendum est tantum corporis et sanguinis Christi esse in manibus sacerdotis cum omnia que dicenda et facienda sunt adimpleverit, quantum de  
 25 beata virgine processit vel pro salute omnium in cruce pependit, et etiam tante glorie et maiestatis quante est cum patre regnans in celis. Hoc autem sacramentum per se ipsum in die parasceue Deo patri obtulit, cum se hostiam mundam et immaculatam sacerdos et pontifex secundum ordinem Melchisedech factus in  
 30 eternum <sup>7</sup> pro salute totius mundi in altari crucis immolavit: qui etiam hoc sacramentum discipulis suis tradidit, eisque in memoriam sue passionis faciendum precepit <sup>8</sup>: quod quidem devote et fideliter adimpleverunt, ac posteris tam pro salute vivorum quam defunctorum <sup>9</sup> faciendum mandaverunt, unde

<sup>1</sup> Ioan. xx<sup>22</sup>.<sup>2</sup> Luc. viii<sup>2</sup>.<sup>3</sup> II ad Cor. ii<sup>10</sup>.<sup>4</sup> Matt. xxvi<sup>26</sup>: Marc. xiv<sup>22</sup>: Luc. xxi<sup>17-19</sup>: I ad Cor. xi<sup>24-25</sup>.<sup>5</sup> Conc. Rom. (vi) (an. 1079). Denz.-Bann. § 355.<sup>6</sup> Conc. Lat. (iv) (an. 1215). § I de Fide Cath., Denz.-Bann. § 430.<sup>7</sup> ad Heb. v<sup>6</sup>, vii<sup>17</sup>: Ps. cix<sup>4</sup>.<sup>8</sup> Luc. xxii<sup>19</sup>.<sup>9</sup> Profess. Fidei . . . Waldensibus Praescripta (an. 1208), Denz.-Bann. § 427:

apostolus ait, "ego a Domino accepi quod et tradidi vobis. Quocienscunque enim manducaveritis panem hunc et calicem biberitis, tociens mortem Domini annunciabitis donec veniat,"<sup>1</sup> scilicet in fine mundi, ac si dicat, quocienscunque sacrosanctis  
 5 (187b) sacramentis communicatis, tociens mortem Domini pro salute vestra factam representatis, cui membra vestra incessanter mortificando communicare, et usque in finem vite vestre indubitanter credendo adherere debetis. Propter quod sequitur, "probet autem se ipsum homo," scilicet veraciter confitendo et  
 10 humiliter penitendo, "et sic" fideliter et secure "de pane illo edat et de calice bibat; qui enim manducat et bibit indigne," id est existens in gravibus peccatis aut voluntate peccandi, "iudicium sibi manducat et bibit,"<sup>2</sup> id est ex hoc mortem eternam habebit. Ergo ut istud sacrosanctum sacramentum  
 15 secure quis accedat, necesse est ut bene vivendo talem se preparet, quod ex eo non mortem, sed vitam sumat, unde Dominus dicit, "qui manducat meam carnem et bibit meum sanguinem" scilicet digne et fideliter "habet vitam eternam,"<sup>3</sup> "qui vero manducat meam carnem et bibit meum sanguinem,  
 20 in me manet, et ego in eo"<sup>4</sup>: quasi dicat in me manet, scilicet gratiam, desiderium, devotionem, amorem et vitam, quibus in bonis operibus et virtutibus nutriatur ac proficiat ex me accipiendo: "et ego in eo," scilicet ipsum ex viciis conservando atque in virtutibus et bonis operibus constantiam custodiam et  
 25 perseverantiam conferendo. (188a) Septimum est extrema unctio, per quam gratia spiritus sancti unicuique fideli augetur: propter quod fidelibus in extremis positis confertur, ut ipsa abundantius repleti a Domino citius et iocundius recipiantur: unde beatus Iacobus ait, "infirmatur quis in vobis? Inducat presbiteros<sup>5</sup>  
 30 ecclesie et orent super eum, unguentes eum oleo in nomine Domini: et oratio fidei salvabit infirmum, et alleviabit eum Dominus: et si in peccatis fuerit, dimittentur<sup>6</sup> ei." Per hoc patet quod hoc sacramentum non solum salutem anime operatur, verum etiam quandoque ipse infirmus ab egritudine sua citius

<sup>1</sup> I ad Cor. XI<sup>23-26</sup>.<sup>2</sup> I ad Cor. XI<sup>28-29</sup>.<sup>3</sup> Ioan. VI<sup>55</sup>.<sup>4</sup> Ioan. VI<sup>57</sup>.<sup>5</sup> Ms. prebiteros<sup>6</sup> Iac. V<sup>14</sup>.

liberatur, quod tamen propter hoc nullatenus debet fieri, sed ut salus anime facilius possit obtineri.<sup>1</sup> Hoc Christus in se mystice suscepisse videtur, cum ante passionem et etiam post in sepulchro fuit inunctus,<sup>2</sup> non ut eo indiguisset credatur, sed ut nobis in extremis similiter facientibus gratiam abundantiorē largiretur, ut enim ait beatus Iohannes, “gratiam pro gratia, et de plenitudine eius omnes accepimus,”<sup>3</sup> et vide ne forte pro hiis tribus predictis unctionibus significandis Christus tercio voluerit inungi, primo: scilicet ad pedes cum ablutione lacrimarum,<sup>4</sup> per quod unctio (188b) baptismatis, quod est primum sacramentum, et quasi ingressus ad fidem designari videtur, secundo: in capite quando alabastrum unguenti preciosi super illud fuit effusum,<sup>5</sup> per quod confirmatio, que fit in capite ad ampliorem gratiam spiritus sancti accipiendam denotatur, tercio: in toto corpore cum in corpore sepulchro fuit positus,<sup>6</sup> per quod extrema unctio, que fit in morte exterioribus corporis sensibus ad abundantiorē gratiam spiritus sancti recipiendam aptissime figuratur. Tu autem si hiis predictis sacramentis fidem indubitanter adhibueris, nunquam spiritus blasphemie tue menti poterit dominari.

## DE PURGATORIO.

## CAPITULUM XXXV

Ignis etiam purgatorius ab universis Christianis fidelibus est credendus, in quo anime electorum, que ab hac luce non ad plenum purgate exeunt, post hanc vitam perfecte purgantur. Hinc autem Salvator dicere videtur, “si quis in spiritu sancto blphemiam dixerit, neque in hoc seculo remittetur ei, neque in futuro”<sup>7</sup>: per hanc namque sententiam, sicut ait beatus Gregorius, “de quibusdam levibus culpis esse ante iudicium purgatorius ignis credendus est.”<sup>8</sup> Datur enim per ipsam intelligi quasdam culpas in hoc seculo, quasdam in (189a) futuro posse relaxari: quod enim de uno negatur, consequens intellectus

<sup>1</sup> Conc. Tic. (an. 850) Denz.-Bann. § 315. The Conc. Flor. (an. 1438), Denz.-Bann. § 700, says:—effectus vero est mentis sanatio et, in quantum autem expedit, ipsius etiam corporis.

<sup>2</sup> Marc. xiv<sup>8</sup>: Ioan. xix<sup>39,40</sup>.

<sup>3</sup> Ioan. i<sup>16</sup>.

<sup>4</sup> Luc. vii<sup>37-50</sup>.

<sup>5</sup> Matt. xxvi<sup>7</sup>.

<sup>6</sup> Ioan. xix<sup>39</sup>.

<sup>7</sup> Marc. iii<sup>29</sup>.

<sup>8</sup> Greg. Dialog. lib iv § xxxix, Migne, P.L. lxxvii <sup>396</sup>.



patet quod de quibusdam conceditur: sed tamen, ut predixi, hoc de parvis minimisque peccatis fieri posse credendum est, sicut est assiduus ociosus sermo, immoderatus risus, aut error ignorantie in non gravibus rebus que cuncta etiam post mortem  
 5 gravant, si adhuc in hac vita positus minime fuerint relaxata. Nam cum Paulus dicat Christum esse fundamentum atque subiungat, "si quis superedificaverit super hoc fundamentum aurum, argentum, lapides preciosos, ligna, fenum, stipulam, uniuscuiusque opus quale sit ignis probabit, ipse autem salvus  
 10 erit, sic tamen quasi per ignem,"<sup>1</sup> quamvis hoc de igne tribulationis in hac nobis vite adhibito possit intelligi, tamen si quis hoc de igne future purgationis accipiat, pensandum<sup>2</sup> solícite est, quia illum dixit per ignem posse salvari, non qui super hoc fundamentum ferrum, es, vel plumbum edificat, id est peccata  
 15 maiora et idcirco duriora atque tunc iam insolubilia,<sup>3</sup> sed ligna, fenum, stipulam, id est peccata minima atque levissima que ignis facillime consumat. Hoc tamen sciendum est, quia illic saltem de minimis nil quisque purgationis (189b) obtinebit, nisi bonis hoc actibus in hac adhuc vita positus, ut illuc obtineat,  
 20 promereatur, et plerumque de culpis minimis ipse solus pavor egredientes animas iustorum purgat. Luce etiam clarius constat quia perfectorum iustorum anime mox ut huius carnis exeunt claustra,<sup>4</sup> in celestibus sedibus recipiuntur. Quod et ipsa per se Veritas attestatur dicens, "ubicunque fuerit corpus,  
 25 illuc congregabuntur et aquile,"<sup>5</sup> quia ubi ipse redemptor omnium est corpore, illuc procul dubio colliguntur et anime iustorum. Et Paulus dissolvi desiderat et cum Christo esse.<sup>6</sup> Qui ergo in celo Christum esse non dubitat, nec Pauli animam esse in celo negat. Qui etiam dissolutionem sui corporis atque  
 30 inhabitationem patere celestis dicit, "scimus quoniam si terrestris domus huius habitationis dissolvatur, quod edificationem habemus ex Deo, domum non manu factam eternam in celis."<sup>7</sup> Hinc quoque beatus Augustinus dicit, "tempus autem, quod inter hominis mortem et ultimam resurrectionem

<sup>1</sup> I ad Cor. III<sup>11.15</sup>.

<sup>2</sup> Ms. pansandum

<sup>3</sup> Ms. scilicet

<sup>4</sup> Lucret. I<sup>416</sup>, III<sup>397</sup>, VI<sup>1152</sup>.

<sup>5</sup> Luc. XVII<sup>37</sup>.

<sup>6</sup> ad Phil. I<sup>23</sup>.

<sup>7</sup> II ad Cor. V<sup>1</sup>.

interpositum est, animas abditis receptaculis constat contineri, sicut unaquaeque digna est vel requie vel erumna pro eo quod sortita est in carne cum viveret . . . . .<sup>1</sup> cum ergo sacrificia sive altaris sive quarumcunque elemosinarum  
 5 pro baptizatis defunctis omnibus offerantur, pro valde bonis gratiarum actiones sunt, pro non valde malis (19 a) propitiationes sunt, pro valde malis, etiam si nulla sunt adiumenta mortuorum, qualescunque vivorum consolationes sunt."<sup>2</sup> Hinc etiam beatus Bernardus ait, "scitote fratres, quid post hanc vitam in  
 10 purgabilibus locis centuplum, quae fuerunt hic neglecta reddentur usque ad novissimum quadrantem. Scio enim quod durum est homini dissoluto apprehendere disciplinam, verboso silentium pati, vagari solito stabilem permanere, sed durius et multo durius erit futuras illas molestias tolerare"<sup>3</sup>: propter quod  
 15 beatus plane qui sic de peccatis suis veraciter penitendo in presenti purgatur, ut post hanc vitam intactus illos molestissimos transvolet cruciatus.

## DE RESURRECTIONE.

## CAPITULUM XXXVI.

Resurrectio vero mortuorum in fine mundi futura cunctis  
 20 fidelibus indubitanter est credenda. De ea enim Dominus ait, "ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet,<sup>4</sup> et ego suscitabo eum in novissimo die"<sup>5</sup> et "omnes qui in monumentis sunt, audient vocem filii Dei"<sup>6</sup> et "qui audierint vivent"<sup>7</sup>: et apostolus, "si enim credimus quod  
 25 Iesus mortuus est et resurrexit, ita et Dominus eos qui dormierunt per Iesum adducet cum eo."<sup>8</sup> (19 b) Quod<sup>9</sup> si queriter quomodo hoc fiet, subiungit dicens, "quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de celo"<sup>10</sup> et cetera usque itaque, et "in momento, in ictu oculi,

<sup>1</sup> Ms. has no blank space here to signify that a portion of the quotation is missing.

<sup>2</sup> Aug. de Octo Dulc. Quaest. II § IV, Migne, P.L. XL<sup>158</sup>.

<sup>3</sup> Bern. Serm. in Ob. Dom. Hum. § VIII, Migne, P.L. CLXXXIII<sup>518</sup>.

<sup>4</sup> Ioan. XI<sup>25</sup>.

<sup>5</sup> Ioan. VI<sup>40</sup>.

<sup>6</sup> Ioan. V<sup>28</sup>.

<sup>7</sup> Ioan. V<sup>25</sup>.

<sup>8</sup> I ad Thess. IV<sup>13</sup>.

<sup>9</sup> Ms. quid

<sup>10</sup> I ad Thess. IV<sup>15</sup>.



in novissima tuba omnes resurgemus.”<sup>1</sup> Et Ysayas, “resurgent” inquit “mortui, resurgent qui erant in sepulcris et letabuntur omnes qui sunt in terra: ros qui sanitas illis est, terra vero ipsorum cadet.”<sup>2</sup> “Ros,” id est dulcedo glorie celestis sanitas  
 5 manet electis: “terra vero ipsorum impiorum,” id est corpora dampnatorum cadent in profundum inferni. Et Daniel, “qui dormiunt in terre pulvere evigilabunt, alii in vitam eternam, alii in opprobrium sempiternum.”<sup>3</sup> Nemo autem miretur de pulvere mortuos posse resurgere, quia difficilius non est id quod  
 10 fuit reformare, quoniam cuncta quae sunt de nichilo creantur.<sup>4</sup> Unde beatus Augustinus ait, “absit<sup>5</sup> ut ad resuscitanda<sup>6</sup> corpora viteque reddenda non possit omnipotentia creatoris omnia renovare<sup>7</sup> quae vel bestie vel ignis assumpsit, vel quod in pulverem cineremve collapsum, vel in humorem solutum, vel  
 15 in auras est exaltatum,<sup>8</sup> vel in aquas dispersum. Restituetur ergo quicquid de corporibus vivis vel mortuis periit, et simul cum eo, quod in sepulcris remansit, resurget in (191a) incorruptione<sup>9</sup> atque in immortalitate<sup>10</sup> vestitum. In eadem etiam carne quam vivendo gestamus, et non in alia resurgemus, unde Iob  
 20 ait, “scio enim quod redemptor meus vivit, et in novissimo die de terra resurrecturus sum, et in carne mea videbo Deum salvatorem meum, quem visurus sum ego ipse, et non alius, et oculi mei conspecturi sunt.”<sup>11</sup> Unde beatus Gregorius ait, “nos beati Iob fidem sequentes, et redemptorem nostrum cum corpore  
 25 palpabili resurrexisse credentes, et veraciter fatemur carnem nostram post resurrectionem futuram et eandem et diversam, eandem per naturam, diversam per gloriam, eandem per veritatem, diversam per potentiam. Erit itaque subtilis quia incorruptibilis, erit palpabile quia non amittit essentiam veracis  
 30 nature.”<sup>12</sup> In eodem quoque sexu, scilicet vir in masculino, et

<sup>1</sup> 1 ad Cor. xv<sup>52</sup>.

<sup>2</sup> Isa. xxvi<sup>19</sup>.

<sup>3</sup> Dan. xii<sup>2</sup>.

<sup>4</sup> Greg. xl Hom. in Euang. lib II Hom xxvi<sup>12</sup>, Migne, P.L. lxxvi<sup>1204</sup>.

<sup>5</sup> Aug. de Civ. Dei xlii<sup>20</sup>, Migne, P.L. xlii<sup>782</sup>.

<sup>6</sup> Ms. resuscitanda

<sup>7</sup> Aug. writes revocare.

<sup>8</sup> Aug. writes exhalatum

<sup>9</sup> Ms. corruptione

<sup>10</sup> Ms. mortalitate

<sup>11</sup> Iob. xix<sup>25, 27</sup>.

<sup>12</sup> Greg. Mor. lib. xiv § 77, Migne, P.L. lxxv<sup>1079</sup>.

mulier in feminino, omnes sunt resurrecturi, sicut Dominus ait, "in resurrectione neque nubent neque nubentur, sed erunt sicut angeli Dei in celo"<sup>1</sup>; per quod, sicut beatus Augustinus ait, "uterque sexus resurrecturus non dubitatur. Non enim libido erit, quae confusionis causa esse probatur, nam priusquam peccassent vir et femina nudi erant et non confundebantur: corporibus ergo illis vicia detrahentur, natura servabitur. Qui ergo utrumque sexum instituit, utrumque (191b) restituet."<sup>2</sup> Similiter nichil omnino corporibus deerit, sicut Dominus ait, "capillus de capite vestro non peribit"<sup>3</sup>: nec propter hoc putandum quod gilbosi, sive claudi, vel mancus, aut ceci, seu nimis pingues vel machilenti et huiusmodi ad eandem deformitatem resurgendo revertentur, sed sicut ait beatus Augustinus, "ibi quae prava sunt corrigentur et quod minus est quam quod decet unde et creator novit inde et supplebitur, et quod plus est quam quod decet materia servata integritate detrahetur. Similiter ea quae deformem factura fuerant enormitatem masse ipsi accessura esse non locis in quibus forma turpiter, velut si de limo vas fieret quod rursum in eundem limum redactum totum de toto iterum fieret, non esset necesse ut illa pars limi quae in ansa fuerat ad ansam rediret, aut quae fundum fecerat ipsa rursus faceret fundum, dum tamen totum reverteretur in totum, id est ille limus in totum vas nulla sui parte perdita remearet, quapropter capilli tonsi totiens, ungues quoque desecti ad loca sua deformiter non redibunt, nec tamen cuique resurgenti peribunt, quia in eandem carnem ut quemcunque locum ibi corporis teneant servata partium congruentia materie mutabilitate vertentur."<sup>4</sup> "Neque hoc dixerim quod aliquid existimem corpori cuique perituum quod naturaliter inerat, sed servata (192a) integritate substantie, sola deformitas pereat: si enim statuam deformem artifex sine sui diminutione pulcriorem potest reformare, multo magis omnium artifex Deus creaturam suam monstruosam vel deformem factam ex eadem materia absque aliqua sui diminutione, decentiorem et pulcriorem valebit reparare."<sup>5</sup> Sciendum

<sup>1</sup> Matt. xxii<sup>30</sup>.

<sup>2</sup> Aug. de Civ. Dei xxii<sup>17</sup>, Migne, P.L. xli<sup>778</sup>.

<sup>3</sup> Luc. xxi<sup>18</sup>.

<sup>4</sup> Aug. de Civ. Dei xxii<sup>19</sup>, Migne, P.L. xli<sup>780</sup>.

<sup>5</sup> Aug. de Civ. Dei xxii<sup>14</sup>, Migne, P.L. xli<sup>776</sup>.

etiam quod infantes aut senes non parvuli vel decrepiti resurgent, sed sicut ait apostolus, " in mensuram etatis plenitudinis Christi " <sup>1</sup> omnes occurrent : unde beatus Augustinus ait, <sup>2</sup> " quod infantibus defunctis tardius accessurum erat tempore, hec sunt  
 5 nullo Dei opere miro atque celerrimo recepturi. Restat ergo ut suam unusquisque recipiat mensuram quam vel habuit in iuventute, etiam si senex sit mortuus, vel fuerat habiturus si est ante defunctus, ergo quod apostolus ait, sic accipiamus dictum ut nec infra nec ultra iuvenilem formam resurgant  
 10 corpora mortuorum, sed in eius etate et in robore usque ad quam Christum hic pervenisse manifestum est, quod fuit circa numerum triginta annorum," tantum absit omnis deformitas omnis infirmitas omnis tarditas, omnisque corruptio, et si quid aliud illud non decet regnum in quo resurrectionis et promissionis  
 15 filii equales erunt angelis Dei, si non corpore vel etate, certe (192b) felicitate. Quicumque autem hec veraciter credit, quibus infirmitatibus ac doloribus caro hic atteratur, et ne a bestiis vel vermibus devoretur, vel quomodo putrescat nunquam pertimescit, sed spe beate resurrectionis in amorem sui conditoris feliciter  
 20 assidue inardescit.

## DE DIE IUDICII.

## CAPITULUM XXXVII.

Dies quoque iudicii in consummatione seculi venturus ab omnibus non immerito semper est metuendus. De <sup>3</sup> eo namque Salvator obiurgans civitates, que ad virtutes et verba eius non  
 25 crediderant, comminando eis dicebat, " Tiro et Sydoni remissius erit in die iudicii quam vobis " <sup>4</sup> : hic evidentissime predicat diem iudicii esse venturum, et " cum venerit filius hominis in maiestate sua, et omnes angeli eius cum ipso, tunc sedebit super sedem maiestatis sue, et congregabuntur ad eum omnes gentes,  
 30 et separabit eos ab invicem, sicut pastor segregat oves ab edis : <sup>5</sup> et statuit oves," id est electos " a dextris suis, et edos " id est reprobos " a sinistris " : et " amen dico vobis quod vos, qui reliquistis omnia, in regeneratione, cum sederit filius hominis in sede maiestatis sue, sedebitis et vos super sedes iudicantes

<sup>1</sup> ad Ephes. iv<sup>13</sup>.

<sup>2</sup> Aug. de Civ. Dei xx<sup>14</sup>, Migne, P.L. xli<sup>776</sup>.

<sup>3</sup> Aug. de Civ. Dei xx § v<sup>1</sup>, Migne, P.L. xli<sup>662</sup>.

<sup>4</sup> Matt. xi<sup>22</sup>.

<sup>5</sup> Matt. xxv<sup>31.33</sup>.

duodecim tribus Israel.”<sup>1</sup> Hinc beatus Ieronimus<sup>2</sup> ait, “hic  
discimus cum discipulis suis iudicaturum Iesum,” (193a) non  
solum autem cum duodecim apostolis, sed etiam cum illis qui,  
omnibus relictis, eum fuerunt imitati: unde apostolus ait,  
5 “nescitis quoniam angelos iudicabimus, quanto magis secularia,”<sup>3</sup>  
et “omnes nos oportet astare ante tribunal Christi, ut recipiat  
unusquisque prout gessit in corpore suo, sive bonum sive  
malum,”<sup>4</sup> et psalmista, “Deus manifeste veniet: Deus noster  
et non silebit: ignis in conspectu eius exardescet et in circuitu<sup>5</sup>  
10 eius tempestas valida.”<sup>6</sup> Hinc beatus Augustinus ait, “hoc  
nos de Domino nostro Iesu Christo intelligimus, quem speramus  
de celo esse venturum ad vivos et mortuos iudicandos. Mani-  
festus enim veniet inter iustos et iniustos iudicaturus iuste, qui  
prius venit occultus ab iniustis iudicandus iniuste. Ipse, inquam,  
15 manifestus veniet et non silebit, id est, in voce iudicis evidens  
apparebit, qui prius cum venisset occultus ante Pylatum iudicem  
siluit.”<sup>7</sup> Et Daniel, “ecce videbam et filius hominis venit in  
nubibus celi, iudicium sedit et libri aperti sunt.”<sup>8</sup> Et Apocalipsis  
“vidi thronum magnum, et sedentem super eum a cuius con-  
20 spectu fugit celum et terra: et vidi mortuos magnos et pusillos  
stantes in conspectu throni et libri aperti sunt et alius liber est  
apertus, qui est (193b) vite, et iudicati sunt mortui ex hiis,  
que scripta sunt in libris, secundum opera ipsorum: et qui non  
est inventus in libro vite scriptus, missus est in stagnum<sup>9</sup> ignis”<sup>10</sup>:  
25 hoc est dicere,<sup>11</sup> vidi Christum sedentem super sedem ad vivos  
et mortuos iudicandos, a cuius conspectu celum et terra fugit,  
quia celum et terra transibunt: “et libri aperti sunt,” id est  
conscientie singulorum omnibus patebunt, in quibus eorum  
opera cernentur, per que et iudicabuntur: “et alius liber apertus  
30 est qui est vite,” id est Christus in quo si quorum opera scripta

<sup>1</sup> Matt. xix<sup>28</sup>.

<sup>2</sup> Aug. de Civ. Dei xx § v<sup>3</sup>: the reference to Jerome is erroneous but appears in the Irish Version also. Migne, P.L. xli<sup>663</sup>.

<sup>3</sup> I ad Cor. vi<sup>3</sup>.

<sup>4</sup> II ad Cor. v<sup>10</sup>.

<sup>5</sup> Ms. conspectu

<sup>6</sup> Ps. xlix<sup>3</sup>.

<sup>7</sup> Aug. de Civ. Dei xx § 24<sup>2</sup>, Migne, P.L. xli<sup>698</sup>.

<sup>8</sup> Dan. vii<sup>10, 13</sup>.

<sup>9</sup> Ms. stannum

<sup>10</sup> Apoc. xx<sup>11, 15</sup>.

<sup>11</sup> Aug. de Civ. Dei xx § 14, Migne, P.L. xli<sup>679</sup>.

non inveniuntur in stagnum<sup>1</sup> ignis, id est in tormenta inferni sine fine comburendi proicientur. Et Sophonias, "dies illa, dies ire, dies tribulationis et angustie, dies calamitatis et miserie, dies tenebrarum et caliginis, dies nebule et turbinis, dies tube et clangoris: et effundetur sanguis peccatorum sicut stercora, et  
 5 argentum et aurum eorum non poterit eos liberare in die ire Domini."<sup>2</sup> Hinc beatus Gregorius ait, "valde pensandum sub quanta districcione super corda reproborum diem illum propheta vidit amarescere, quam tot appellationibus non valet explicare."<sup>3</sup>  
 10 Illum ergo diem, illum, inquam, ante oculos ponite, et quicquid multo grave creditur in (194a) eius operatione levigatur. Adventum namque eterni iudicis tanto securiores quandoque videbitis, quanto nunc districcionem illius timendo praevenitis. Felix quoque, qui cuncta relinquendo per veram confessionem  
 15 sic se in presenti diiudicat ut cum perfectis Christum sequentibus in futuro ceteros iudicaturus resideat, vel cum iustis et electis ad dexteram iudicandus assistat.

DE PENIS INFERNI.<sup>4</sup>

## CAPITULUM XXXVIII.

Pene similiter inferni Dyabolo et dampnatis preparate, ab  
 20 universis merito valde sunt abhorrende. De eis enim Deus reprobis est dicturus, "ite maledicti in ignem eternum, qui preparatus est Dyabolo et angelis<sup>5</sup> eius," et "ligatis manibus eius et pedibus, proiicite eum in tenebras exteriores: ibi erit fletus et stridor dentium."<sup>6</sup> Fletus, scilicet ex dolore, et stridor  
 25 dentium ex furore. Et "timete eum, qui postquam occiderit, habet potestatem corpus et animam mittere in Gehennam."<sup>7</sup> "Gehenna vero que etiam stagnum ignis et sulphuris<sup>8</sup> dicitur," sicut beatus Augustinus ait, "corporeus ignis erit et cruciabit corpora dampnatorum et demones. Cur non dicamus, quamvis  
 30 miris tamen veris modis etiam spiritus in corporeos<sup>9</sup> posse pena corporalis ignis affligi, (194b) si spiritus hominum etiam ipsi

<sup>1</sup> Ms. stannum<sup>2</sup> Soph. I<sup>15-18</sup>.<sup>3</sup> Greg. XL Hom. in Evang. lib. I Hom. XII § 4: Migne, P.L. LXXVI<sup>1121</sup>.<sup>4</sup> Hugo de S. Vict., de Sacr. II § 16, Migne, P.L. CLXXVI<sup>583</sup>.<sup>5</sup> Matt. xxv<sup>41</sup>.<sup>6</sup> Matt. xxii<sup>13</sup>.<sup>7</sup> Matt. x<sup>28</sup>: Luc. xii<sup>6</sup>.<sup>8</sup> Apoc. xx<sup>9</sup>.<sup>9</sup> Hugo de S. Vict., de Sacr. II § 16<sup>3</sup>, Migne, P.L. CLXXVI<sup>584-6</sup>.



perfecto incorporei<sup>1</sup> et nunc potuerunt includi corporalibus membris, et tunc potuerunt corporum suorum vinculis insolubiliter alligari.”<sup>2</sup> Et psalmista, “pluet super peccatores laqueos, ignis, sulphur et spiritus procellarum pars calicis eorum.”<sup>3</sup> Si hec pars calicis sunt, quanta ipsa tormenta erunt? Et laborabunt in eternum et vivent adhuc in finem, et non videbunt interitum. Hinc beatus Augustinus, “non enim nulla, sed sempiterna mors erit, quando nec vivere anima poterit Deum non habendo, nec doloribus corpus carere moriendo.

5 Mors carnis animam repellit e corpore, mors eterna animam nolentem tenet in corpore.”<sup>4</sup> Et beatus Gregorius ait, “ibi<sup>5</sup> erit tortor sine defectu, et tortus sine defectu: nec qui torquet fatigatur, nec qui torquetur moritur.” Constat nimis et incunctanter verum esse, quia sicut finis non est gaudio bonorum,

15 ita finis non est tormento malorum. Ostendunt enim quia in peccato “semper vivere cupiunt qui nunquam desinunt peccare dum vivunt, ad magnam ergo iustitiam iudicantis pertinet ut nunquam careant supplicio, qui in hac vita nunquam voluerunt carere peccato”<sup>6</sup>: ex qua re coguntur semper, ut et mortem

20 sinè morte et defectum sine defectu et finem (195a) sine fine patientur quatinus eis et mors “immortalis” sit et defectus indeficiens et finis infinitus.” “Unus<sup>8</sup> quidem Gehenne ignis credendus est, sed non uno modo omnes cruciat peccatores: uniuscuiusque etenim quantum exigit culpa, tantum illic sentietur et pena. Nam, sicut in hoc mundo sub uno sole multi consistunt, nec tamen eiusdem solis ardorem equaliter sentiunt, quia alius plus estuat, alius minus, ita illic in illo igne non est unus modus incendii, quia quod hic diversitas corporum hoc egit, illic diversitas peccatorum ut ignem non dissimilem habeant,

25 et tamen eosdem singulos dissimiliter exurat.” “Si infernum idcirco dicimus quia inferius iacet quam<sup>9</sup> terra ad celum est, hoc esse infernus debet<sup>10</sup> ad terram: unde et fortasse per psalmistam

<sup>1</sup> Ms. perfecti in corpore

<sup>2</sup> Aug. de Civ. Dei, xxi<sup>10</sup>, Migne, P.L. xli<sup>724</sup>.

<sup>3</sup> Ps. x<sup>7</sup>.

<sup>4</sup> Hugo de S. Vict., de Sacr. ii § 18<sup>3</sup>, Migne, P.L. clxxvi<sup>609</sup>: Aug., de Civ. Dei, xxi<sup>3</sup>, Migne P.L. xli<sup>710</sup>.

<sup>5</sup> cf. § 4: Greg. Mor. ix § 100, Migne, P.L. lxxv<sup>915</sup>.

<sup>6</sup> Greg. Mor. xxxiv—in caput xli B. Job. § 36, Migne, P.L. lxxvi<sup>738</sup>.

<sup>7</sup> Greg. Mor. ix § 100, Migne, P.L. lxxv<sup>915</sup>.

<sup>8</sup> Greg. Dialog. lib. iv § 43, Migne, P.L. lxxvii<sup>401</sup>; Greg. Mor. ix § 98, Migne, P.L. lxxv<sup>913</sup>.

<sup>9</sup> Migne's Text reads quod

<sup>10</sup> Ms. habet

dicitur, "liberasti animam meam ex inferno inferiori,"<sup>1</sup> ut  
 infernus superior terra, infernus vero inferior sub terra esse  
 credatur."<sup>2</sup> Et Iob, "ibunt ab aquis nivium ad calorem  
 nimium,"<sup>3</sup> hoc est ab aquis glacialibus et frigidissimis ad calorem  
 5 ignis ineffabiliter ardentis. Et Ysaïas, "vermis eorum non  
 morietur, et ignis non extinguetur."<sup>4</sup> Utriusque, "id est ignis  
 et vermis,"<sup>5</sup> sicut beatus Augustinus dicit, (195b) "pena  
 erit carnis, quia hoc in homine vindicabitur, quod secundum  
 carnem vixit": et beatus Bernardus, "paveo Gehennam, paveo  
 10 iudicis vultum ipsis quoque tremendum angelicis potestatibus.  
 Contremisco ab ira potentis, a facie furoris eius, a fragore ruentis  
 mundi, a conflagratione elementorum, et a tempestate valida,  
 a voce archangeli, et a verbo aspero. Contremisco a dentibus  
 15 bestie infernalis, a ventre inferi, a rugientibus preparatis ad  
 escam. Horreo vermem rodentem, et ignem torrentem, fumum  
 et vaporem et sulphur<sup>6</sup> et spiritum procellarum. Horreo  
 tenebras exteriores. 'Quis dabit capiti meo aquam, et oculis  
 meis fontem lacrimarum,'<sup>7</sup> ut preveniam fletibus fletum et  
 20 stridorem dentium et manuum pedumque dura vincula, et  
 pondus cathenarum prementium stringentium urentium nec  
 consumentium?"<sup>8</sup> Certe quisquis hec tormenta assidue  
 pertimescendo sollicita et intenta meditatione pertractat,  
 universas adversitates, angustias, infirmitates, paupertates,  
 25 necessitates et vilitates supervenientes ac citissime pertranseun-  
 tes, non solum pacienter sed etiam libentissime tolerat, ut illas  
 ineffabiles penas eternas et sine fine mansuras expers et liber  
 evadat.

DE FELICITATE ETERNA.

CAPITULUM XXXIX.

30 (196a) Felicitas etiam eterna, que iustis et electis est preparata,  
 a diligentibus Deum ardenti animo incessanter est desideranda.  
 De ea namque Dominus dicturus est electis, "venite benedicti  
 patris mei possessuri regnum quod vobis paratum est ab origine

<sup>1</sup> Ps. LXXXV<sup>13</sup>.<sup>2</sup> Greg. Dial. lib. IV § XLII, Migne, P.L. LXXVII<sup>400</sup>.<sup>3</sup> Iob. XXIV<sup>19</sup>.<sup>4</sup> Isa. LXVI<sup>24</sup>.<sup>5</sup> Aug. de Civ. Dei XXI<sup>9</sup>, Migne, P.L. XLI<sup>723</sup>.<sup>6</sup> Ms. sulphurem<sup>7</sup> Ier. IX<sup>1</sup>.<sup>8</sup> Bern. Sermon. in Cant. XVI § 7, Migne, P.L. CLXXXIII<sup>852</sup>.



mundi,"<sup>1</sup> "et ego dispono vobis sicut disposuit michi pater meus regnum, ut edatis et bibatis super mensam meam in regno meo,"<sup>2</sup> et "fulgebunt iusti sicut sol in regno patris eorum."<sup>3</sup> O quanta putas claritas ibi erit, ubi unusquisque sicut sol fulgebit! "Que claritas," sicut dicit beatus Augustinus,<sup>4</sup> "in Christi corpore cum surrexit ab oculis discipulorum potius abscondita fuisse<sup>5</sup> quam defuisse credenda est, quia non eam ferret humanus atque infirmus aspectus": hec de claritate illius eterne felicitatis que indicibilis est dicta sufficiant. De leticia vero dicit Ysaïas, "venient in Syon," id est in speculationem illius beate visionis letantes, "et letitia sempiterna super capita eorum: gaudium et letitiam tenebunt, fugiet dolor et gemitus."<sup>6</sup> "Erit ergo," sicut idem beatus Augustinus dicit,<sup>7</sup> "illius civitatis<sup>8</sup> et una in omnibus, inseparabilisque in singulis voluntas, libera ab omni malo (196b) liberata et impleta omni bono, fruens indesinenter eternorum iocunditate gaudiorum, oblita culparum, oblita penarum, nec ideo tamen sue liberationis oblita ut liberatori suo sit ingrata," "alioquin<sup>9</sup> si se fuisse miseros nescituri sunt, quomodo misericordias Domini in eternum cantabunt? Quo cantico in gloriam glorie Christi, cuius sanguine liberati sumus, nichil profecto erit iocundius illi felicitati." Et beatus Gregorius ait, "iusti omnes et in Deo videbunt gaudia que percipiunt, et in dampnatis respicient supplicia que evaserunt, quatinus tanto magis in eternum divine glorie debitores se esse cognoscant, quanto in eternum mala puniri conspiciunt que eius adiutorio vicerunt."<sup>10</sup> De laude quoque dicit psalmista, "beati qui habitant in domo tua Domine, in secula seculorum laudabunt te."<sup>11</sup> "Omnia autem membra et viscera incorruptibilis corporis," ut beatus Augustinus ait, "proficient in laudibus Dei."<sup>12</sup> "O quanta erit

<sup>1</sup> Matt. xxv<sup>34</sup>.<sup>2</sup> Luc. xxii<sup>29, 30</sup>.<sup>3</sup> Matt. xiii<sup>43</sup>.<sup>4</sup> Aug. de Civ. Dei xxii<sup>19</sup> § 2, Migne, P.L. xli<sup>781</sup>.<sup>5</sup> Ms. fuisset<sup>6</sup> Isa. xxxv<sup>10</sup>, li<sup>11</sup>.<sup>7</sup> Aug. de Civ. Dei xxii<sup>30</sup> § 3, Migne, P.L. xli<sup>802</sup>.<sup>8</sup> Ms. felicitatis<sup>9</sup> Aug. de Civ. Dei xxii<sup>30</sup> § 4, Migne, P.L. xli<sup>803</sup>.<sup>10</sup> Greg. Mor. lib. xxxiv in cap. xli B. Iob § 37, Migne, P.L. lxxvi<sup>739</sup>.<sup>11</sup> Ps. lxxxiii<sup>6</sup>.<sup>12</sup> Aug. de Civ. Dei xxii § 30, Migne, P.L. xli<sup>804</sup>.

illa felicitas, ubi nullum erit malum, nullumque latebit bonum, vacabitur Dei laudibus, qui erit omnia in omnibus”<sup>1</sup>: “nam quid aliud agatur ubi pro nulla desidia cessabitur, et nulla indigentia laborabitur, nescio.”<sup>1</sup> De pace etiam et concordia  
 5 idem psalmista ait, “lauda Ierusalem Dominum, lauda Deum tuum Syon, qui posuit fines tuos (197a) pacem, et adipe frumenti sariat te.”<sup>2</sup> Beata quoque illa felicitas, ut beatus ait Augustinus,<sup>3</sup> “id etiam magnum bonum in se videbit, quia  
 10 nulli superiori ullus inferior invidet, sicut nunc non invidet archangelis ceteri angeli, tamque nollet esse unusquisque quod non accepit, quam nec in corpore oculus vult esse qui est digitus, vel qui pes est manus, sic itaque habebit donum alius alio minus, ut hoc quoque donum habeat nec velit amplius.” De abundantia autem ait idem psalmista,<sup>4</sup> “inebriabuntur ab ubertate domus  
 15 tue, et torrente voluptatum tuarum potabis eos,”<sup>5</sup> et “quam magna multitudo<sup>6</sup> dulcedinis tue Domine, quam abscondisti timentibus te.”<sup>7</sup> “Certe ubi volet spiritus,” sicut dicit beatus Augustinus,<sup>8</sup> “ibi protinus erit corpus.” “Premium quoque<sup>8</sup> virtutis erit ipse qui virtutem dedit sanctis, eisque<sup>9</sup> seipsum quo  
 20 nichil maius et melius posset esse promisit dicens,<sup>10</sup> ‘ego ero unde iusti satientur. Ego ero quocunque ab omnibus hominibus honeste desiderantur et vita et salus et victus et copia et gloria et honor et pax et omnia bona.’ Sic enim et illud recte intelligitur, quod ait apostolus, “ut sit Deus omnia in omnibus,”<sup>11</sup> “ipse  
 25 finis erit desideriorum nostrorum, qui sine fine videbitur, et sine fastidio amabitur, et sine fatigatione laudabitur (197b) hoc munus, hic affectus, hic actus profecto erit omnibus, sicut ipsa vita eterna communis,”<sup>12</sup> “ibi vacabimus et videbimus, videbimus

<sup>1</sup> Aug. de Civ. Dei xxii § 30, Migne, P.L. xli<sup>804</sup>.

<sup>2</sup> Ps. cxlvi<sup>12</sup>, <sup>14</sup>.

<sup>3</sup> Aug. de Civ. Dei xxii § 30, Migne, P.L. xli<sup>802</sup>.

<sup>4</sup> Ms. salmista

<sup>5</sup> Ps. xxxv<sup>9</sup>.

<sup>6</sup> Ms. misericordia . . . . quoniam

<sup>7</sup> Ps. xxx<sup>20</sup>.

<sup>8</sup> Aug. de Civ. Dei xxii<sup>30</sup>, Migne, P.L. xli<sup>804</sup>.

<sup>9</sup> Ms. quo

<sup>10</sup> Aug. de Civ. Dei xxii<sup>30</sup>, Migne, P.L. xli<sup>804</sup>. The omitted words are :—quid est enim aliud quod per prophetam dixit, ero illorum Deus et ipsi erunt mihi plebs [Levit. xxvi<sup>12</sup>] nisi ego ero. . . . For satientur Ms. has sitientur.

<sup>11</sup> I ad Cor. xv<sup>28</sup>.

<sup>12</sup> Aug. de Civ. Dei. xxii<sup>30</sup> § 1, Migne, P.L. xli<sup>802</sup>.

et amabimus, amabimus et laudabimus. Ecce quod erit in fine sine fine! Quia quis alius noster est finis, nisi pervenire ad agnum cuius nullus est finis?"<sup>1</sup> O vere felix anima, que sic ista in presenti assidue meditando, ardenti desiderio amplectitur, et ea dulci et suavi contemplatione speculando feliciter iocundatur, ut eis in fine perfrui sine fine delectabiliter et iocunde mereatur.

## DE ASSERTIONIBUS FIDEI.

## CAPITULUM XL.

10 Credenda est quoque fides divinitatis et humanitatis Christi, ac predictorum sacramentorum, atque ignis purgatorii cum reliquis ibi sequentibus, pro multis rationibus, que abundanter reperiuntur. Primo: scilicet quia sicut predictum est, a patriarchis est prefigurata, a prophetis prenunciata, ab angelis et euuangelistis demonstrata atque ab ipso Christo predicata  
15 et confirmata. Secundo: quia apostoli et discipuli Christi que oculis viderunt, auribus audierunt et manibus tractaverunt de verbo vite<sup>2</sup> fideliter omnibus predicaverunt et predicationem suam signis et miraculis (198a) sicut in actibus et passionibus eorum plenius legitur, manifeste confirmaverunt, pro quibus  
20 etiam diversa tormenta et innumera supplicia gratanter sustinuerunt, insuper in fine pro eis mori quam denegare maluerunt: quod utique nullatenus fecissent, nisi hec que predicabant pro certo vera esse cognovissent, aut de vita eterna vel de retributione sempiterna in aliquo dubitassent. Tercio:  
25 quia martires diversi sexus et etatis, scilicet senes et iuvenes, viri et iuventule virgines, solo auditu ex divina revelatione, sicut beatus Paulus et forsitan nonnulli alii huic fidei tam fideli et ardenti animo adheserunt ut vincula, carceres, exilia, feras, ignes et diversa alia tormentorum genera insuper et ipsam  
30 mortem non solum patienter, verum etiam iocunde et gratanter sustinuerunt: quod quidem nullatenus facere potuissent, nisi Christum in se manentem, et cum eis viriliter decertantem habuissent. Quarto: quia sancti patres et confessores Christi hoc calore fidei tam ardentem fuerunt succensi, ut omnia terrena  
35 penitus relinquentes et deserta loca a conversatione et habita-

<sup>1</sup> Aug. de Civ. Dei xxii<sup>30</sup> § 5, Migne, P.L. xli<sup>804</sup>.

<sup>2</sup> 1 Ioan. i<sup>1</sup>.

5 tione hominum omnino remota petentes,<sup>1</sup> quidam ipsorum in  
 cenobiis cum aliis omni obedientia superiori se subdiderunt, alii  
 in speluncis et (198b) cavernis ac modicis cellulis latitantes,  
 radicibus leguminibus herbis silvestribus vel modico pane cum  
 10 aqua vitam suam sustentaverunt,<sup>2</sup> et usque ad decrepitam  
 etatem, sicut beatus Paulus, Anthonius, Arsenius, Macharius,  
 Hylarion et plures alii in tam arduo proposito perseverantes,  
 voluptates, divitias, honores et cetera seculi blandimenta,  
 inviolata fide superaverunt : quam quidem arduam et angustam  
 15 vitam tanto tempore nullatenus sustinere voluissent, nisi divinis  
 consolationibus revelationibus et visitationibus adiuti fuissent.  
 Quinto : quia preclari literati subtiles et sapientes, sicut beatus  
 Ambrosius, Ieronimus, Gregorius, Bernardus et pre omnibus  
 20 Augustinus ac plures alii doctissimi viri diversas sectas et  
 auctores plurimorum dogmatum ac varias doctrinas etiam  
 fatigabiliter perscrutantes, et diligenter ac salubriter con-  
 siderantes, universas tanquam hereticas et a vera fide peregrinas  
 condempnaverunt, solam vero fidem ecclesie veram esse docuerunt,  
 et pro ipsius tuitione contra infideles et hereticos incessanter  
 25 decertaverunt, atque eam esse tenendam suis moribus et scriptis,  
 prout apparet apertissime posteris mandaverunt : in qua etiam  
 usque in finem vite fideliter permanserunt et in ea bono fine  
 quieverunt : quod nullatenus tam subtiles et sapientes viri  
 fecissent (199a) si alteram meliorem et securiorem fidem esse  
 30 cognovissent. Sexto : quia nimis absurdum et stultum esse  
 videtur quod quidem insipientes et ignari viri sive muliercule  
 indocte et nichil scientes, fidem ecclesie coniectando aut temerarie  
 perscrutando, vel insipienter ratiocinando, vel violenter ir-  
 rumpendo impugnare conantur, et non magis tam sapientes et  
 35 preclaros duces secure et fideliter imitantur, quoniam qui eos  
 fuerunt assidue imitati a recto tramite fidei nunquam timeant  
 separari, qui vero a consortio et ductu eorum fuerit deviatu-  
 sicut ovis errans lupis inferni exponetur devorandus. Crede  
 michi quia si unquam tale quid mentem meam pulsavit, quod  
 40 tamen per Dei gratiam rarissime evenit, hiis ducibus con-  
 sideratis, statim velut fumus impia cogitatio evanuit. Septimo :  
 quia Dyabolus aliquociens non valens aliquos vel aliquas  
 gravioribus peccatis subvertere, ut totum tempus suum in

<sup>1</sup> ad Heb. xi<sup>36-38</sup>.<sup>2</sup> Ms. sustentaverunt

vacuum sumant, hoc vicio infidelitatis eos consuevit impugnare, et tales austeritates et disciplinas ordinis acidiose et cum tedio animi sustinere noscuntur, et ideo nulla spiritali dulcedine vel divina consolatione aliunde delectantur, sed suis immundis et superfluis cogitationibus merito opprimuntur. Qui enim (199b) scrutator est maiestatis, opprimetur a gloria. Octavo: quia quanto quis plus talibus cogitationibus fuerit intentus, tanto magis gravabitur et citius opprimetur, propter quod statim cum adesse sentiuntur, tanquam a vipereo serpente sive a vastissimo igne cum ingenti indignatione animi eas expuendo est fugiendum, et ad doctrinam sanctorum, ad passionem Christi fideliter recurrendum. Nono: quia quicumque dubitat in fide, semper debet sanio rem partem eligere: quod fiet si se cum pluribus et sapientibus iungat, pauciores vero et insipientes relinquat. Et certe si diligenter voluerit explorare et curiosius, in comparatione unius dubitantis vel infidelis, viginti aut triginta vel multo plures Deum credentes poterit invenire. Decimo: quia magna insipientia esse convincitur, ut qui conceptus, natus, nutritus usque ad annos discretionis in fide Christiana est productus, tunc primum intra semetipsum inquirat de fidei veritate, et in fide antecessorum et parentum suorum dubitet permanere. Qui vel que talis est, dum de sua salute dubitat, omnes antecessores suos suo iudicio crudeliter dampnat. Undecimo: quia infideles semper latere volunt et nunquam publicari, quod signum est malicie et iniquitatis. Quis "enim male agit odit lucem et non venit ad lucem (200a) ne arguantur opera eius,"<sup>1</sup> fideles vero diligunt lucem et non verentur: non ut ipsi de bonis operibus, que ipsi agunt, ab hominibus honorentur, sed ut videntes ea inde proficiant, et pater eorum, qui in celis est, glorificetur.<sup>2</sup> Duodecimo: quia ipse creature, scilicet sol et luna et stelle noctem et diem illuminantes, arbores etiam, prata et cetera virentia, ipse quoque aves et omnes alie creature, operibus clamare videntur, "ipse fecit nos, et non ipsi nos."<sup>3</sup> Si enim se fecissent libentius semper in pulchriori statu permanerent, quoniam secundum diversa tempora crescendo, minuendo, arescendo, renovando, florescendo et exsiccando statum

<sup>1</sup> Ioan. III<sup>20</sup>.

<sup>2</sup> Matt. v<sup>16</sup>: I Pet. II<sup>12</sup>.

<sup>3</sup> Ps. xcix<sup>3</sup>.



suum mutarent. Tercio decimo: qui magis in fide fuerint  
 perfecti, amplius miraculis et prodigiis a Domino meruerunt  
 honorari, unde de beato Martino, Benedicto, Bernardo, Elyzabeth  
 et pluribus aliis tam antiquis quam modernis legitur, quod  
 5 quanto districtius et sanctius vixerunt, tanto amplius mortuos  
 resuscitando,<sup>1</sup> leprosos mundando, demones eiiciendo et alia  
 innumera signa faciendo fidem suam operibus approbaverunt.  
 Quantum enim quis credere dinoscitur, tantum et operatur, et  
 certe sicut peccatores et infideles miracula et signa multa facere  
 10 non consueverunt (200b) sic nec isti nec eorum similes fecissent,  
 si fideles et iusti non fuissent. Quarto decimo: quia cotidie  
 peccatores et perversos a suis iniquitatibus videmus converti,  
 et ibi quoque superabundare gratiam ubi iniquitas abundavit,<sup>2</sup>  
 quod utique minime eis est attribuendum, sed Deo omnium  
 15 bonorum largitori merito ascribendum. Maius enim miraculum  
 est peccatorem et impium ad bene agendum et Deo serviendum  
 revocare, quam defunctum a mortuis resuscitare<sup>3</sup>: iste enim  
 resuscitatur<sup>4</sup> iterum moriturus, peccator vero iustificatur sine  
 fine victurus, et quia mortuus se non resuscitat,<sup>5</sup> nec se iustificat  
 20 iniquus, necesse est ut Deus sit qui hoc in utroque operetur.  
 Quinto decimo: quia veri fideles sacramenta non nisi . . . .<sup>6</sup>  
 aut ratione intelligere curant, ne per hoc meritum fidei amittant.  
 "Fides enim," ut dicit apostolus,<sup>7</sup> "est substantia sperandarum  
 rerum, argumentum non apparentium": hinc beatus Gregorius  
 25 ait, "quia fides non habet meritum, cui humana ratio prebet  
 experimentum."<sup>8</sup> Qui autem hiis tam manifestis documentis  
 fidem adhibere satagit, omnem speciem blasfemie a mente sua  
 facillime repellit. Ut ergo a cunctis fidelium mentibus tam  
 nequissimus spiritus omnino procul pellatur, (201a) universis  
 30 superius prefatis indubitanter credatur, videlicet, figuris  
 declaratis, prophetiis adimpletis, testibus veridicis, verbis  
 Christi veracissimis, operibus eius sanctis, approbate ipsius

<sup>1</sup> Ms. resuscitando

<sup>2</sup> ad Rom. v<sup>20</sup>.

<sup>3</sup> Ms. resuscitare

<sup>4</sup> Ms. resuscitatur

<sup>5</sup> Ms. resuscitat

<sup>6</sup> No blank in Ms., but oculo seems to have dropped out, yet it is translated by the Irish: or read visu in place of nisi?

<sup>7</sup> ad Heb. xi<sup>1</sup>.

<sup>8</sup> Greg. xl Hom. in Evang. lib. II Hom. xxvi § I, Migne, P.L. lxxvi<sup>1197</sup>.



divinitati, septem ecclesie sacramentis, penis purgatorii, resurrectioni carnis, diei iudicii, tormentis inferni, eterne felicitati et assertionibus manifestis: idcirco autem hec tam morose et diversimode ac pluribus rationibus ad obviandum  
 5 spiritui blaphemie tractavi, quia humani generis inimicus nonnullos fideles multis et diversis modis ex eo sepius temptare consuevit, et etiam ut de omnibus articulis fide credendis in  
 10 cordibus fidelium nullus omnino scrupulus remaneat dubietatis: si ergo predicta firmiter credendo sensus tuos tam exteriores quam interiores, sicut prefatum est, assidue et solícite custodis, necesse est etiam tibi ut caute et prudenter apprehendas et attendas ubique et in omnibus locis ut per hoc coram Deo et hominibus grata et perfecta inveniaris.

## DE ORATORIO.

## CAPITULUM XLI.

15 Oratorium igitur ingressa, nunquam ibi sis ociosa, sed aut ores, aut mediteris vel psallas. Psalle itaque pure semper ac strenue: strenue<sup>1</sup> quidem, ut sicut reverenter (201b) ita et alacriter Deo assistas: non pigra, non somnolenta, non oscitans, non parcens voci, non precipdens verba dimidia, non integra  
 20 transiliens, non fracta et remissa voce muliebri quoddam<sup>2</sup> de nare sonans, sed viriliter ut dignum est, et sonitu et affectu voces sancti spiritus depromens: pure vero, ut nil aliud dum psallis quam quod psallis cogites: nec solas dico vitandas cogitationes vanas et ociosas, vitande sunt etiam ille, illa  
 25 dumtaxat hora et illo loco, quas officiales pro communi necessitate quasi necessario frequenter admittere compelluntur, sed ne illa quidem profecto tunc recipere consueverim: que forte paulo ante in claustro sedens in codicibus legeras salubria sunt, sed minime illa salubriter inter psallendum revolvis. Spiritus  
 30 enim sanctus illa hora gratum non recipit quicquid aliud quod debes, neglecto eo quod debes obtuleris. Non etiam ibi signa facias, non rideas, non oculos circumferas, sed tanquam coram Deo et angelis eius assistens, mature et circumspecte te agas. Libenter<sup>3</sup> quoque sacrosanctis misteriis singulis, scilicet

<sup>1</sup> Bern. Sermon. in Cant. XLVII<sup>8</sup>, Migne P.L. CLXXXIII<sup>1011</sup>. This quotation continues down to obtuleris (line 31) but Bernard uses the 2nd pl. not 2nd s. as here.

<sup>2</sup> Ms. quod a . . . blank space to end of line sufficient to contain four or five letters.

<sup>3</sup> Conc. Lat. IV (an. 1215) § XXI, Denz.-Bann. § 194.

dominicus diebus communices, si id cum pace aliarum facere  
 potes, sin autem quindenam nunquam transgrediaris, quia in  
 ipsis salus, vita et resurrectio anime tue (202a) consistit : propter  
 quod quecumque se ab hiis de facile subtrahit, magis in anima  
 5 mortuam quam vivam se esse patenter ostendit. Terretur si  
 quidem adversarius cum Christiani labia cruore videt Christi  
 rubentia. Agnoscit enim profecto sue perditionis indicium, et  
 divine victoriae, qua captivatus est et obrutus non tolerat  
 instrumentum. Diebus vero quibus communicas, si pacifice  
 10 fieri potest minime loquaris, quia parum sponsum et amicum  
 tuum diligere comprobaris, si vel uno die in ebdomada aut  
 quindenam cum ipso dulciter quiescendo negligis delectari.  
 Singulis etiam diebus assuescas aliquid dicere vel meditari, et  
 15 semper intenta sis sollicite querere locum et horam seu spacium,  
 quo id devotius valeat adimpleri. Cum autem oras, pauca  
 verba et discreta ponderata ac dulciter masticata silenter  
 loquaris, non gruniendo, aut tussiendo sive cetera huiusmodi  
 faciendo, ut audiaris, sed solummodo stude ut oratio tua placeat  
 20 ei quem deprecaris. Cum vero meditationi sancte insistis, non  
 vi irrumpendo ad illa superna ascendere coneris, sed suavi ac  
 dulci suspirio animi et supplici corde et intentione humili atque  
 fideli tibi exores aperiri. Si autem introitum sentis tibi patefieri,  
 secura ingredere in (202b) gaudium Domini<sup>1</sup> tui, ut cum ipso  
 suavi iocunditate et dulce delectatione perfruaris. Credo<sup>2</sup>  
 25 enim quod ingressa tanta amenitate perfunderis, ut nunquam  
 ab ea de cetero desideres separari. Ibi, te queso, memento mei  
 peccatoris. Cum vero coram altari vel alibi inclinas morose,  
 humiliter et devote, Ave Maria vel aliud quid dicendo inclina,  
 et tam ibi quam alibi et semper Deum habeto presentem in  
 30 mente tua. Et cum psallis vel oras aut dicis privatas horas,  
 quas tractim et morose dicere debes, nichil quippiam operis  
 facias sive aliquid in manibus teneas, ne per hoc mens tua ab eo  
 quod dicis abstrahatur<sup>3</sup> et per diversa fluctuando evagetur.

## DE CLAUSTRO.

## CAPITULUM XLII.

35 In claustro cum ad lectionem accedis, noli huc atque illuc  
 mente vagari, sed sollicite<sup>4</sup> esto intenta sacre lectioni, sicque

<sup>1</sup> Matt. xxv<sup>21</sup>.

<sup>2</sup> I.T. says that this is a quotation from St. Bernard.

<sup>3</sup> Ms. abtrahatur

<sup>4</sup> Ms. solite

legas ut lectio te invitet ad orationem et tuam pascat devotionem.<sup>1</sup>  
 Sic quoque ora ut oratio tua te remittat non ad iocos et fabulas,  
 sed ad dulcem ac sacram lectionem. Noli etiam sedere in  
 angulis vel in locis ubi a transeuntibus facilius videaris, et sic  
 5 citius aut sepius a claustro evoceris, sed sedeas permixtim inter  
 alias, ut per hoc studiosius et magis pacifice aliquid ex tua  
 lectione mediteris, neque (203a) sedeas iuxta ociosas et libenter  
 signa multiplicantes, ne ex hoc in aliquo perturberis, sed prope  
 disciplinatas et Deum timentes, ut per eas edificeris, nec  
 10 circumeas claustrum lectionem accipiendo ferendo sive fugitando,  
 aut fabulose et nugaciter tempus tuum amittendo.

## DE CAPITULO.

## CAPITULUM XLIII.

In capitulo non facile loquaris, quia signum est monialis  
 loquacis sive procacis aut dominationem ostendentis. Cum  
 15 proclamaris, sive magnum sit, sive parvum, sive verum, sive  
 falsum, nunquam te in aliquo excuses vel defendas, sed semper  
 humiliter et devote emendam promittas, nisi forte tibi tam  
 enorme vicium aut crimen imponatur, per quod infamia seu  
 grave scandalum tibi vel aliis generetur. Licet enim de  
 20 quibusdam, que tibi imponuntur, te culpabilem aliquociens non  
 agnoscis, semper tamen cogitare debes quod multociens plurima  
 deliquisti, de quibus sicut debueras Deo non satisfacisti. Nec  
 facile aut cito reclames illam, que te proclamavit, ne vindictam  
 expetere vel motionem anime tui exponere videaris. Cum  
 25 autem stas in iudicio per omnia assimilare Christo, de quo  
 dicitur, stat Iesus ante presidem, capite inclinato, (203b)  
 aspectu in terra defixo, vultu placido, sermone raro, promptus  
 ad opprobria et paratus ad verbera. Si vero aliquam  
 proclamas, non vehementer vel ardens, sine verba multiplicando  
 30 aut iterando que dicenda sunt dicas, sed modeste, pie, breviter,  
 caritative, nec de penitentia cures sed, proclamatione facta,  
 totum arbitrio et discretioni presidentis relinque. Si autem  
 capitulo prees, super proclamatas vel aliunde verba nunquam  
 multiplices, sed culpas singularum, prout merita earum exigunt,  
 35 prudenter et ordinate corrigas et emendes. Religiose enim et  
 timorate vel disciplinate dulciter, pie et rationabiliter sunt

<sup>1</sup> Scal. Claust. xi.

admonende : indisciplinate autem et rebelles acribus<sup>1</sup> verberibus aut verbis austerioribus sunt corripiende. Penitentie namque secundum excessus et merita singularum sunt iniungende, scilicet ut superbe humilientur, et si necesse fuerit, ultime  
 5 omnium constituentur : murmurose in silentio ponantur, vage et dissolute in claustro teneantur, ambitiose officiis priventur, gulose ieiuniis affligantur et rebelles acribus<sup>1</sup> verberibus aut levi culpa puniantur, curiose et familiaritates nimias queritantes a colloquiis et licentia exeundi omnimodis abscondantur, et omnes  
 10 alie secundum modum et meritum operum et morum suorum custodiantur. Prelatus quoque benevolus, qui non suum commodum sed solummodo (204a) salutem animarum querit et Deo veraciter placere desiderat ad religionem et disciplinam in conventu reformandam, nutriendam et conservandam nullo  
 15 modo melius, ut michi videtur proficit, quam ut virtuosos circumspectos et timoratos honoret et diligat, et eos ad sua consilia semper advocet ac circa se teneat, et secum assidue ducat, atque in officiis suis et super omnia bona monasterii sublevet et constituat, vagos autem murmuriosos et inordinatos  
 20 in claustro sub disciplina degere permittat, et si hoc forsitan impatienter ferunt et quandoque perturbantur, audiant quia melius est ut se solos corrodant, quam ceteri eorum pravis moribus et verbis corrumpantur. Similiter e contrario nullo  
 25 modo citius religio et disciplina confunditur quam ut veraces et prudentes despiciantur, et blandientes ac insipientes proponantur. Propterea ut sapiens fias, semper sollicite devites hec, unde alie merito culpantur, et facere studeas hec unde cetere digne laudantur.

## DE REFECTORIO.

## CAPITULUM XLIIII.

30 Refectarium non nimis aut cito aut tarde ingrediaris, tamen melius est ut presidentem prevenias quam ab ipsa preveniaris. Coram te nichil unquam quod manduces comporta, sed ut sobriam te ostendas, hiis que communiter (204b) apponuntur, esto contenta. Comedendo etiam oculos non circumferas, nec  
 35 comedentes vel pitancias, cum alicui deferuntur, quasi conducendo, respicias : hec sunt indicia vacue et instabilis monialis, atque pitancias plurimum affectantis. Sit quoque auris magis

<sup>1</sup> Ms. acris

intenta ad audiendam lectionem, quam venter ad escam sumendam. Non ibi similiter signa facile facias, nec prior ad cibum sumendum manus extendas, neque posterior eas a cibo retrahas. Noli quoque ibi multum letari sive contristari, 5 ne de abundantia vel paucitate escarum id facere videaris. Cum autem pitancia tibi datur vel a presidente mittitur, modice assurgendo deferenti mediocriter inclina, non nimis profunde, ne hoc pro desiderio pitancie, nec etiam nimis rigide, ne id ex despectu facere videaris. Cum autem pitancia tibi datur, non 10 hylarius gratias referas cum tibi abundanter apponuntur, nec tristius cum rarius habentur. Si circumis mensas ut aliis ministres, vel quippiam facias, non leviter aut segniter, sed mature aut circumspecte te geras.

## DE DORMITORIO.

## CAPITULUM XLV.

15 Dormitorium semper cum primis ascendas vel descendas, et ante lectum tuum non diu stes, neque diu super ipsum resideas : honeste autem et pudorate te discalciando et vestes (205a) circumponendo te colloca, et cum collocata fueris, si dormire non potes, meditare aliquid boni vel dicas, ut per hoc citius 20 dormias et suavius requiescas. Ibi signa non multiplices, et sic oculos tuos discipline teneas ut lectos sodalium tuarum ignores. Ibi mature incede et sic ut neminem respicias et etiam ut nulla faciem tuam videre queat. Cum horologium pulsatur, non pigre et somnolenter, sed velociter ac festinanter 25 surgas et horas Beate Virginis, non sedendo si prevales, sed potius stando dicas. Ad lectos aliarum nunquam eas, nec ad tuum aliquam ire permittas.

## DE LABORE.

## CAPITULUM XLVI.

30 Tempore laboris non stes ante auditorium dum tabula debet pulsari, ne audias loquentes vel ad loquendum ab aliqua velis evocari, sed secede in partem ut quiete dicere possis aliquam orationem. Et cum exis, non eas immediate post procedentem, nec procedas immediate posteriorem. Indisciplinatis aut noviciis in aliquo onere portando vel opere faciendo aut eundo 35 sive redeundo non te facile iungas, et, cum pausas cum talibus sive segregata ab aliis, minime resideas, sed iuxta seniores et maturas semper pausando vel laborando, aliquid spirituale



(205b) mediteris, aut psalmos sive alias orationes dicas, ne signa seu levitates faciendo sive mente vagando fructum laboris amittas. Cum monialibus extraneis sive hospitibus nunquam magnam familiaritatem habeas, quia cuius voluntatis aut religionis sunt ignoras. Cum custode laboris nunquam facile et nisi fiat pro necessitate loquaris, quem si aliunde custodis, verba non multiplices, ne aliis des occasionem scandalizandi et ne orationes earum impediantur occasione tue locacitatis. Si magnos labores non potes sustinere, vilioribus et abiectioribus eos studeas recompensare.

## DE EUNDO IN VIA.

## CAPITULUM XLVII.

Raro et non facile neque libenter de monasterio egrediaris : quod si aliunde oportet fieri, citius quam potes revertaris, semperque cogita quod tempus non reversurum transit, et ideo magis doleas si illud vagando et discurrendo amittis. Quantumcunque demoreris quandoque tandem illuc oportebit te reverti. Cum foris es, non magnas facias expensas, nec a quoquam pro te fieri permittas. Cum aliquo viro, quamvis cognato aut religioso nunquam sola sedeas aut loquaris, ne aliis des occasionem et materiam male dicendi. A sodali tua nullatenus disiungas, ne ipsa aut tu aliquod detrimentum (206a) vel infamiam incurras. In verbis et motibus aut gestu corporis tui cunctis des exemplum edificandi. Secularibus et maxime viris nunquam velis esse familiaris, nec filios aut filias spirituales facere cures,<sup>1</sup> sub occasione eos convertendi, quoniam ista sunt quasi subversio et evacuatio quietis animi ac religiosi. A nemine etiam somnia aut visiones unquam<sup>2</sup> curiose vagando requiras, sed magis bona opera et virtutes, quibus ad meliora proficias : illa enim indicia sunt superstitiose curiositatis, hec vero virtutis et veracis religionis : per illa similiter requirentes aut requisiti quandoque in errorem inducuntur, per hec autem primitie dulcedinis glorie celestis secure possidentur. Neque etiam unquam discurras occasione orationes et talia queritandi, quia si per hoc interdum videris aliquid lucrari, tamen in detrimentum acquiris, quia nonnullis, quibus egressus denegatur, dat occasionem murmurandi sive scandalizandi : propter quod

<sup>1</sup> Hen. Salt. Ms. Cott. Nero. A7 ff 119b 120a. Chronicle of Matthew Paris (Rolls Series).

<sup>2</sup> Ms. nunquam



omnibus periculis tam tuis quam alienis diligenter consideratis, secure consulo tibi ut in domo tua sedens in silentio et quiete salutem tuam opereris.<sup>1</sup>

## DE INFIRMITORIO.

## CAPITULUM XLVIII.

5 In infirmitorio cum infirmis ministras aut ipsa infirmaris, de rebus secularibus (206b) et vacuis loquentes non libenter audias, nec tu similia loquaris, quoniam quanto amplius aliqua corpore infirmatur, tanto magis ei sunt dicenda sancta et  
 10 spiritualia verba unde animus ipsius in fide et spe et dilectione Dei dulcius roboretur, et etiam quanto plus aliqua ad mortem appropinquare videtur, tanto magis de vita eterna et gloria celesti est ei loquendum, ut adhuc concupiscenda et desideranda anima ipsius ardentius accendatur. De cibis et victu tuo ad  
 15 minus quam potes oneres servientes tuas, nec ea que de facili haberi non possunt, si abstinere potes, requiras: quod si etiam necessaria pro paupertate domus vel aliqua alia occasione defuerint, gaude pie in Domino et minime contristeris, quia quanto maiores paupertates et angustias hic patienter et iocunde sustinueris, tanto maiora premia a Deo omnium bonorum  
 20 remuneratore in fine habebis. Similiter si despectui haberiis et pro nichilo ac vilipenderis non doleas nec in aliquo perturberis, quia quanto plus ab aliis abiiceris aut relinqueris, tanto magis a dulcissimo sponso tuo Christo Iesu dulcius amplecti et sepius mereberis consolari. Pro minimo ergo ducenda est visitatio  
 25 aut labilis (207a) et deficiens consolatio sodalium, ubi adest presentia et interna consolatio Dei ac frequens et iugis visitatio sanctorum angelorum. Talia sepius accidere solent hiis, que de sua paupertate et abiectioe gaudent, dicentes cum psalmista, "ego sum pauper et dolens,"<sup>2</sup> id est paupertate et doloribus  
 30 plena, Dominus autem sollicitus est mei, scilicet me sollicite confortans visitatione superna. Si vero ad ista pertingere cupis, semper in primis peccata tua veraciter et integre confitearis, atque sollicite et fideliter requiras ut sacramenta divina, scilicet eucaristia et unctio extrema, cum visum fuerit  
 35 expedire, sollicite afferantur tibi: que postquam receperis, in fide et spe bonitatis et misericordie Dei secure vocationem

<sup>1</sup> ad Phil. II<sup>12</sup>.<sup>2</sup> Ps. LXVIII<sup>30</sup>.

tuam expecta, ut sic recipere in fine merearis eternam remunerationem in illa celesti felicitate et gloria sine fine mansura. Amen. Si sic omnes sensus tuos interiores et exteriores omnibus horis et in cunctis locis solícite ac studiose custodieris, conveniens  
 5 habitaculum et pulcrum locum in corde et corpore tuo sponso tuo preparasti.

## DE SANCTIS REQUIRENDIS.

## CAPITULUM XLIX.

Ut autem dulcissimus dilectus tuus Iesus Christus ardentius concupiscat puritatem tui decoris, necesse est ut ab omnibus  
 10 viciis et maculis peccatorum incessanter perfecte munderis: (207b) quod quidem fiet si singulis diebus in orationibus tuis ei peccata tua fideliter confitearis, et de ipsis in contritione cordis veraciter compuncta condigne penitendo, lacrimis ubertim defluentibus diligenter laveris, atque vestibis mundis ac  
 15 preciosis, id est virtutum et bonorum operum meritis decenter adornaris. Sed forte quia pauper es et hec per te ipsam habere vel acquirere non potes, oportet ut ad auxilia amicorum et cognatorum tuorum honorem ac gloriam tuam plurimum desiderantium, id est beatorum spirituum ac omnium sanctorum  
 20 fidenter confugas, et eos toto cordis affectu et precum instantia exores supplex et devota, ut tui misereantur et te adiuvent ad ea sufficienter habenda atque secure possidenda: quos quidem studiose requiras, non autem per vicos et plateas discurrendo, non terras et diversa loca circumeundo, non regiones et  
 25 provincias perlustrando, non denique flumina et maria transfretando, sed in aliquo secretiori loculo aut cubiculo abscondito et secreto. In quo cum ad ipsos requirendos ingressa fueris, omnibus curis et cogitationibus superfluis foras eiectis, hostioque cordis clauso ne ullus aditus patefiat eis introeundus, ora ipsos  
 30 in pace et tranquillitate mentis.

DE BEATA VIRGINE ET CONFESSIONE.<sup>1</sup>

## CAPITULUM L.

(208a) Beata itaque Virgo Maria prima omnium est requirenda, et tanquam regina et celorum domina suppliciter exoranda: quam quia illuminatrix vel stella maris interpretatur,<sup>2</sup> assidue

<sup>1</sup> Ms. confessoribus

<sup>2</sup> cf. supra p. 39<sup>29</sup>. Jerome has this statement in slightly different words in several places, e.g. de Nom. Heb., Migne P.L. xxiii<sup>21</sup>, <sup>92</sup>, Fragmenta Lib. Nom. Heb., Migne P.L. xxiii<sup>1214</sup>, <sup>1230</sup>; cf. Bernard. Hom. ii, Migne P.L. clxxxiii<sup>70</sup>: cf. "et ideo convenit ei nomen Maria quae interpretatur Stella Maris," Aquinas, Opusc. Exposit. in Salut. Angel.

depreceris ut tanquam lumen prefulgidum et stella lucidissima te procedat, te conducat, et pro te exoret incessanter apud patrem misericordiarum et Deum totius consolationis,<sup>1</sup> ut tui misereri et te dignetur consolari, apud etiam dilectum filium  
5 suum Dominum nostrum Iesum Christum, qui ad vocandos peccatores<sup>2</sup> ex ea voluit incarnari, et ut salvum faceret populum suum a peccatis eorum<sup>3</sup> de ipsa dignatus est nasci, ut te in populo suo annumerare dignetur, quoniam qui in eo inventi fuerint a peccatis suis salvabuntur, apud quoque benignissimum  
10 spiritum sanctum, qui ubi vult spirat<sup>4</sup> et gratis iustificat impium, ut te gratis per gratiam ipsius iustificet, quia meritis sine operibus tuis iustificari non potes. Roga ergo ipsam ut huic beate et inseparabili ac individue trinitati te reconciliet, tuamque pacem apud ipsum reformet, te etiam ad eam conducat et perducatur,  
15 ut ipsi miseras et erumnas tuas presentialiter deflere queas : ad quam beatam divinam presentiam cum fueris ingressa, tunc lucidius prospicies quanto et quam fedo pulvere (208b) peccatorum sis respersa. Puto quod tunc ex amaritudine animi graviter ingemiscendo et in contritione cordis profunde suspirando, ei ut iustificeris iniquitates tuas devote confiteberis,  
20 dicens, “ ego<sup>5</sup> sum illa infelix et misera, que illo tempore, illis in locis, illis diebus, illa hora, illis personis, illa peccata, illas circumstantias et hiis similia faciendo et peccando te impugnavi, atque in omnibus membris et sensibus meis, que michi ad serviendum  
25 tibi contuleras, contra te bellum induxi : de corde scilicet varie, superflue, ociose, superbe, gulose, luxuriose, perverse, et cetera hiis similia cogitando, in quibus quandoque nimis diu sum demorata aut delectata, sive consentiens effecta : per oculos scilicet, ociose, curiose, superbe, iracunde, indignanter, gulose,  
30 luxuriose, petulanter et cetera huiusmodi aspiciendo, et per hoc quandoque mortem anime mee procurando : per aures scilicet, detractiones, murmurationes, scurrilitates, blasfemias, nugas, adulationes, fabulationes, levitates, ociosa et iocosa verba auscultando, per que malas novitates quandoque retuli cordi  
35 meo : per nares scilicet, flores, species fructus, cibos et hiis similia odorando, et in illis cordi ac sensibus meis delectamentum

<sup>1</sup> II ad Cor. I<sup>3</sup>.<sup>2</sup> Marc. II<sup>17</sup>.<sup>3</sup> Matt. I<sup>21</sup>.<sup>4</sup> Ioan. III<sup>8</sup>.<sup>5</sup> Cf. On Lofsong of Ure Lefdi, E.E.T.S.

requirendo : per os et linguam scilicet, detractio-  
 nes, oblocutiones, maledicta, mendacia, (209a) iuramenta,  
 periuria, scurrilitates, blasfemias, iactantias, adulationes, simula-  
 5 et ociosa verba proferendo, per que multociens mortem introduxi  
 in corde meo : similiter comedendo et bibendo ante horam  
 curiose, gulose, delicate, superflue nimis et cetera huiusmodi,  
 per que multociens infirmitates tam anime quam corporis  
 acquisivi : de manibus scilicet, mala opera, signa, tactus  
 10 immundos et cetera similia faciendo, per que animam meam me  
 lesisse agnosco : per pedes scilicet, calciamenta stricta et curiosa  
 habendo et dissolute ac superbe incedendo, atque perversas  
 vias et malas societates sequendo, denique de toto corpore,  
 scilicet, voluptates, mollicies, pigricias, somnolentias, carnali-  
 15 tates, pausationes et cetera huiusmodi sectando, per que animam  
 meam graviter vulnerasse non ignoro. De hiis ergo et de  
 omnibus aliis peccatis meis sicut tu melius nosti, quecunque  
 cogitatione locutione et opere peccavi, me ream confiteor  
 et veniam deprecans ad te fontem pietatis et misericordie lavanda  
 20 et mundanda accurro. Scio enim quia dixisti, " quacunque  
 hora peccator ingemuerit, omnium iniquitatum eius non  
 recordabor,"<sup>1</sup> et, " O anima peccatrix. licet tu fornicata sis cum  
 amatoribus multis, (209b) tamen ad me revertere et suscipiam  
 te."<sup>2</sup> Hec sunt verba tua, qui verax, ymo qui veritas es, nulli  
 25 blandiens neminem fallens : hec michi conferunt spem et fiduciam  
 ad te revertendi. Lava ergo et munda me sicut tu promisisti.  
 Tu es qui me de peccatis misericorditer retraxisti. Tu es qui  
 paterne et blande michi veniam promisisti. Tu es qui michi  
 ad te redire confidenter consuluisti, et quia verax es ac  
 30 omnipotens es, libera me non tantum a peccatis, sed etiam a  
 pena peccati. O beata Virgo, que me ad hunc fontem benignis-  
 simum lavandam adduxisti, adiuva me et esto sicut iure teneris,  
 mea fida advocatrix, quia ut peccatores salvarentur mater eius  
 ac per hoc regina celi esse meruisti." Cum ista meditando,  
 35 prout pius Dominus dederit, animam tuam coram ipso et gloriosa  
 matre eius effuderis, ad beatos celestes spiritus ut ad penitentiam  
 conlignam faciendam te adiuvent, toto corde devote reflectaris.

<sup>1</sup> Ezech. XVIII<sup>21</sup>, <sup>22</sup>.

<sup>2</sup> Ier. III<sup>1</sup>.

DE SANCTIS ANGELIS ET  
PASSIONIBUS CHRISTI.

CAPITULUM LI.

Primo quoque accede ad beatos angelos, qui nuncii interpretantur, exorans eos ut de te bona nuncient, scilicet, quod peccata reliquisti. Secundo: ad archangelos, qui summa (210a) nunciant, ut devotionem tuam et tua desideria deferant in excelsis. Tercio: ad virtutes, per quos miracula et signa fiunt, ut que de morte anime revixisti, per eos virtutibus implearis. Quarto: ad potestates, qui aereas potestates ne tantum noceant quantum volunt sua potestate refrenent, ut te adiuvent ne ab illis unquam superata recidivum patiaris. Quinto: ad principatus, qui sibi subiectis spiritibus principantur, ut te conservent, ne superbia vel cetera vicia tibi unquam valeant principari. Sexto: ad dominationes, qui aliis spiritibus miro modo dominantur, ut te per veram humilitatem semper subiectam teneant tuo creatori. Septimo: ad thronos, per quos Deus sua iudicia discernit, ut te doceant sic tua opera discrete diiudicare, ne in fine pro eis iudicaris. Octavo: ad cherubin, qui plenitudo scientie dicuntur ut veram scientiam te doceant, per quam possis te salvare.<sup>1</sup> Nono: ad seraphin, qui incendium interpretantur, ut tibi incensam caritatem acquirant, per quam in amore Dei iugiter accendaris. Hos bonos spiritus sic singillatim visitando et aliquotiens quasi in unum congregando humiliter deprecare, quod suis precibus obtineant apud Deum ut penitentiam concedat tibi (210b) adimplere, quod ei ad laudem et gloriam et ipsis quibus est gaudium super uno peccatore penitentiam agente,<sup>2</sup> ad gaudium ad leticiam merito valeat pervenire. In hiis nunquam negligens aut pigra, sed vigilans et studiosa semper inveniaris. Non recogites quia illa maiora, scilicet mortalia aut criminalia peccata non commisisti, quoniam non solum iniquitates, verum etiam iustitias Dominus in fine iudicabit. Hec audiens non desperes, nec alicubi fugias nisi ad ipsum. Ipse enim frater et caro tua est, amans omnem penitentem et corde compunctum,<sup>3</sup> propter quod si debilis es et ad multam penitentiam faciendam minime te sufficientem humiliter agnoscis, accede confidenter ad eum

<sup>1</sup> Ms. salvari

<sup>2</sup> Luc. xv<sup>7</sup>.

<sup>3</sup> Ps. L<sup>19</sup>.



suppliciter exorans ut pro te respondeat, qui pro tua salute de Beata Virgine dignatus est incarnari et nasci. Insuper paupertates, necessitates innumeras ac diversas pro te sustinuit, scilicet in frigore et calore, in fame et siti, in falsis fratribus,<sup>1</sup> in iniuriis, in infidiis et etiam fatigationes in discurrendo, contradictiones in predicando, blaffemias diversas egritudines curando, lacrimas in compatiendo, sanguineum sudorem prolixius in agonia orando. Similiter alapas, sputa, flagella, spineam coronam, irrisiones, illusiones, confusiones, (211a) ignominiam crucis, clavos, lanceam, acetum, mirram amaram et denique angustiam mortis: ista omnia et multa alia pro te benigne sustinuit, ideo nunquam desperes de peccatis sive de iniusticiis tuis, sed hec omnia, tanquam tua, quia pro te ab ipso misericorditer adimpleta, offer ei in penitentiam et emendam tue satisfactionis. In hiis sit totum refugium tuum et spes et fides tua, in quibus, ut te usque in finem conservet, assidue ipsum exora ut, cum ex hac luce anima tua migraverit, illo precioso sanguine pro te abundanter effuso ad plenum laveris et tanquam athleta contra inimicos tuos dimicatura circumquaque affluenter inungaris, ne hostis humani generis in te locum inveniat ubi suum venenosum dentem infigere possit. Instanter etiam deprecare ut predictas afflictiones passionum, tribulationum, infirmitatum et angustiarum per patientem et voluntariam tolerantiam ita queas imitari,<sup>2</sup> ut a passionibus et tormentis ac incendiis atque cruciatibus inferni in fine valeas liberari, et cum Christo sponso tuo in illa celesti requie et gloria sempiterna sine fine gaudere ac delectabiliter refoveri.

DE PATRIARCHIS ET PROPHETIS  
ET ORNATU VIRTUTUM.

CAPITULUM LII.

(211b) Ut autem ad illa beata gaudia in fine pervenias, ad beatum Iohannem baptistam et sanctos patriarchas ac prophetas super afflictos et indigentes pia viscera gestantes sollicite recurras: quos suppliciter exores ut pro te apud Deum incessanter intercedant ipsum deprecantes ut te in suo sancto servicio conservare et suis preciosis ferculis, id est corpore et sanguine ac eius sancta voluntate reficere, ac vestibus, id est virtutibus adornare dignetur. Voluntas enim Dei est preciosus

<sup>1</sup> 11 ad Cor. xi<sup>26</sup>.

<sup>2</sup> The Irish version omits from imitari to devotione cordis infra, p. 87<sup>28</sup>.



cibus anime fideli, unde ipse ait, "cibus meus est ut faciam voluntatem patris mei."<sup>1</sup> De corpore vero et sanguine suo ait, "caro mea vere est cibus, et sanguis meus vere est potus."<sup>2</sup> Similiter virtutes et bona opera sunt cuiuslicet anime fidelis  
5 preciosa ornamenta, propter quod requirenda est pura et munda castitas tam mentis quam corporis, vera humilitas et suavis voluntaria patientia et hylaris compatiens misericordia, et dulcis ardens et desiderans caritas tam Dei quam proximi, et cetera talia que ad ornatum pertinent anime Deum pie sitientis.  
10 Si autem in hiis acquirendis tibi voluerint patrocinari, credo quod cito merebuntur exaudiri et a largitore omnium bonorum sibi (212a) audient imperari, "cito proferte stolam primam,"<sup>3</sup> id est puerilem innocentiam mundam et immaculatam, "et induite illam, et date anulum," id est fidem perseverantem, "in  
15 manu eius" que scilicet per dilectionem operetur, "et calciamenta in pedes eius," id est exempla passionum mearum, quibus munita sit ad vestigia mea secure imitandum, "et occidite vitulum saginatum," id est in ea penitus mortificare omnes petulantes ac luxuriosas cogitationes et immunda desideria  
20 carnalium voluptatum, "et epulemur" et iocundemur, "quia hec filia mea mortua erat et revixit, perierat et inventa est,"<sup>3</sup> id est omnia que eam ad mortem eternam perducere, et a via veritatis abstrahere poterant perfecte dereliquit, et cuncta, que ipsam ad vitam eternam adducere, et in via iustitie confirmare  
25 potuerunt, incessanter studuit amplexari. O si tantum gaudium et letitiam super conversione et ornatu tuo Deo et angelis eius inesse attente consideres, puto quod pre nimia iocunditate et devotione<sup>4</sup> cordis exclamabis et dices, "in eternum non obliviscar miserationes istas, quia in ipsis vivificasti<sup>5</sup> me, et  
30 ideo misericordias tuas Domine in eternum cantabo,"<sup>6</sup> "quia miseri- (212b) -cordia tua magna est super me, et eruisti animam meam<sup>7</sup> ex inferno inferiori."<sup>8</sup> Si sic devote cogitando in te

<sup>1</sup> Ioan. iv<sup>34</sup>.<sup>2</sup> Ioan. vi<sup>56</sup>.<sup>3</sup> Luc. xv<sup>22, 24</sup>.<sup>4</sup> The Irish Version resumes here, having omitted from imitari, supra, p. 86<sup>24</sup>.<sup>5</sup> Ps. cxviii<sup>93</sup>.<sup>6</sup> Ps. lxxxviii<sup>2</sup>.<sup>7</sup> Ms. omits meam<sup>8</sup> Ps. lxxxv<sup>13</sup>.

recognoscis beneficia Dei, necesse est ut in amorem ipsius abundantius accendaris.

DE APOSTOLIS ET CARITATE.

CAPITULUM LIII.

Ascende ergo ad beatos apostolos, scilicet Petrum, Paulum,  
 5 Andream, Iacobum, Iohannem et omnes alios qui tam ardentem  
 Christum dilexerunt quod, omnibus relictis, ei inseparabiliter  
 adhererunt, et ideo in illo camino ardentis amoris Dei fideliter  
 universi beata visione ipsius incessanter frui merentur, et eius  
 10 ardenti caritate succensi, hos, inquam, deprecare ut saltem  
 unam scintillam illius ardentis amoris eorum precibus valeas  
 adipisci, per quam in dilectione tui creatoris accendaris,  
 inflammeris<sup>1</sup> et abunde succendaris, ita quod tota liqueas et in  
 ipsum totaliter infundaris. “A modica enim scintilla augetur  
 15 ignis.”<sup>2</sup> Si non talis fueris omnibus rebus et actibus huius  
 seculi te mortuam esse reputabis, propter quod sponsum tuum  
 Iesum Christum toto corde, id est omnibus cogitationibus et  
 meditationibus tuis, tota anima, id est omni affectione et  
 20 devotione tua, et totis viribus, id est cunctis operibus tuis ardenti  
 animo incessanter am- (213a) -plecteris. O si hoc in palato  
 cordis sapis, hic suaviter et delectabiliter pausabis, atque a  
 predilecto sponso tuo hunc tam ardentem amorem tota mentis  
 intentione et affectione cordis tibi infundi supplicabis, de quo  
 quanto plus receperis tanto amplius desiderabis. Hoc ergo  
 25 habebis signum quod hunc tam beatum ignem accepisti, si  
 nullis adversitatibus, prosperitatibus, infirmitatibus et tribula-  
 tionibus obstantibus desideratur<sup>3</sup> et incessanter eum querere  
 studeas donec iterum invenire merearis. Inventio autem ipsius  
 est cognitio beneficiorum eius: si ergo ipsum inveneris, utique  
 30 cognosces et intelliges quanta bona tibi facit, quantum te diligit  
 et dilexit, quam fidelis amicus tibi extitit, quia amore tui suum  
 preciosissimum sanguinem in morte tam abundanter effudit.  
 Hec recogita: in hiis versare: per hec in ipsum amorem tuum  
 accende, et tanquam fruens, fervens et estuans ex medullis  
 cordis tui clama et dic, “amico fideli nulla est comparatio, nec  
 35 est condigna ponderatio auri et argenti contra bonitatem fidei

<sup>1</sup> Ms. inflammaveris

<sup>2</sup> Ecclus. XI<sup>34</sup>.

<sup>3</sup> Ms. desiderantur

illius : qui invenit illum invenit thesaurum.”<sup>1</sup> Quia ergo invenisti ipsum, tene firmiter et pro nulla re a te repellas, sed dic, “ inveni quem diligit anima mea, tenui eum, nec dimittam.”<sup>2</sup> Bonum est te hic (213b) esse : hic delectare : hic iocundare :  
 5 hic totum cor tuum effunde : hic habenas totius devotionis et affectionis tue mentis currere dimitte : sed si nunquam ab ipso discedere cupis, necesse est ut ad omnia perferenda perfecte patiens inveniaris.

## DE MARTIRIBUS ET PATIENTIA.

## CAPITULUM LIIII.

10 Recurre ergo ad beatos martires, scilicet Stephanum, Laurentium, Vincentium et omnes alios qui tam ardenti fide Christum amaverunt quod pro ipso exilia, carceres, feras, ignes, patibula et omnia alia diversorum tormentorum genera hylariter sustinere minime timuerunt ; hos itaque instanter exora, ut hanc  
 15 tam ardentem fidem per dilectionem talia operantem tibi a Deo impetrare dignentur, per quam omnes tribulationes, adversitates, angustias, infirmitates, abiectioes, extremitates, vilitates, confusiones et cetera hiis similia a te ardenti animo et desideranti cupienti hylariter amplectantur, quoniam per hec  
 20 vera via segura, recta, plana et regia invenitur, habetur et curritur, per quam ad eternam vitam securius, citius et velocius pervenitur. Hanc Christus tenendam esse verbo docuit, opere et exemplo demonstravit, quia in ea ambulando usque ad mortem perseveravit. (214a) Hanc, inquam, pulcrum suavem et  
 25 odoriferam fecit, quia ipsam proprio sanguine depinxit ac linivit, et lancea, corona, clavis ac spongia, tanquam floribus suave redolentibus delectabiliter respersit, in cuius cacumine sedens, pedes et manus ac latus cunctis per eam incedentibus amicabilem demonstrat, et ad se festinanter ac viriliter preparare incitat,  
 30 provocat, admonet et invitat. Tu autem que in ipsa pedes tuos statuisti, et per eam ambulare cepisti, auxilium ipsius sedit implora et dic, “ dulcissime Iesu trahe me post te in odore unguentorum tuorum<sup>3</sup> currere, dummodo adiuves me.” Crede michi<sup>4</sup> quia si hoc ardenti animo quesieris, statim ipsum in corae  
 35 tuo senties adesse presentem atque dicentem tibi, “ noli timere :

<sup>1</sup> Ecclus. vi<sup>15</sup>.<sup>2</sup> Cant. iii<sup>4</sup>.<sup>3</sup> Cant. i<sup>3</sup>.<sup>4</sup> I.T. refers this to Bernard.

noli deficere,<sup>1</sup> sed confortare et viriliter age, quia tecum sum in omni tribulatione et adversitate." Ad cuius vocem tanquam bene confortata et abundanter adiuta, hylarata<sup>2</sup> mente tripudians et gaudens respondeas, "nunquam ergo michi desit  
 5 tribulatio, nunquam cesset afflictio, nunquam absit abiectio, ut tu semper mecum sis, dulcissime Domine Iesu, sed qui cepisti, ipse me conteras et hec michi sit consolatio, ut affligens me (214b) dolore nunquam michi parcas. Non, inquam, michi parcas transitorie in hoc seculo, ut eternaliter parcas in futuro :  
 10 quapropter verbera et flagella et percute sicut vis, quoniam ictus tui non sunt odientis inimici, sed piissimi patris et amici veraciter amantis, et idcirco non ledunt aut nocent aut gravant, sed mundant, purgant, sanant, vivificant et salvant, 'et secundum multitudinem dolorum meorum in corde meo, consolationes  
 15 tue letificant animam meam,'<sup>3</sup> ideoque dolores et afflictiones in me nunquam cessent augeri et multiplicari que tantis et tam iocundis consolationibus merentur letificari: unde apostolus, 'sicut abundant passiones Christi in nobis, sic et abundabit per ipsum consolatio nostra.'"<sup>4</sup> Hec intelligens et in corde tuo diligenter revolvens, totam te in ipso iactes et ardenti desiderio mentis exclama dicens, "Domine sicut vis et sicut scis, miserere  
 20 mei: et flagellare et castigare digneris." Si sic in hiis perseveraveris, in fine gaudens et leta cantabis, "transivi per ignem et aquam, et deduxisti me in refrigerium,<sup>5</sup> et tenuisti manum dexteram meam, et in voluntate tua deduxisti me, et  
 25 cum gloria suscepisti me."<sup>6</sup> Ad quam gloriam si pervenire volueris, licet corporaliter (215a) consistas in terris, cum mente et desiderio habitare debes in celis.

30 DE CONFESSORIBUS ET HUMANITATE  
 CHRISTI.

CAPITULUM LV.

Advoca ergo in auxilium tuum beatos confessores Martinum, Nicolaum, Benedictum, Bernardum et omnes alios, qui, licet in hac peregrinatione solo corpore, quod multiplici et abundanti angustia ac disciplina sive afflictione spiritus subiugaverunt

<sup>1</sup> Gen. xxvi<sup>24</sup>.

<sup>2</sup> Ms. hylarita

<sup>3</sup> Ps. xciii<sup>19</sup>: de Imit. Christ. iii 50<sup>5-6</sup>.

<sup>4</sup> II ad Cor. i<sup>5</sup>.

<sup>5</sup> Ps. lxxv<sup>12</sup>.

<sup>6</sup> Ps. lxxii<sup>24</sup>.

fuerunt constituti, tamen cogitatione et aviditate in illa eterna premia sunt conversati, hos, inquam, supplex deprecare ut sicut illa gloria quam desideranter concupierunt et tam ardenti animo dilexerunt, modo tam beate perfruuntur, ita te apud  
 5 Deum adiuvent ut corpus tuum tot miseriis, afflictionibus, infirmitatibus et angustiis affligatur, quod mens tua et desiderium ad illa celestia beneficia contemplanda incessanter sublevantur. Et ut ordinem contemplationis perfecte custodias primitus ad gloriosos pedes humanitatis Christi, scilicet misericordie et iudicii te humiliter et devote prosternas. Riga itaque  
 10 eos cum beata Magdalena per singulos plorans, nunc quidem pedem sinistrum,<sup>1</sup> iudicium ipsius pro peccatis tuis pertimescendo, lacrimis compunctionis et contritionis lavans: nunc vero pedem dextrum de misericordia et (215b) spe indulgentie pie presumendo, lacrimis devotionis et congratulationis pro iustificatione tua rigans: lava, inquam eos, non ut mundentur, qui sunt mundissimi, sed ut tu per hoc munderis et misericorditer per indulgentiam ipsius iustificeris, quos cum incessanter laveris diligenter exterge capillis tuis: quod quidem fiet si de omnibus  
 15 operibus bonis que agis, te ancillam inutilem semper reputes in cogitationibus tuis et tanquam detergendo a conspectu cordis tui ea pro nichilo ducas, quia veraciter pro nichilo debent haberi. Ipsos etiam dulciter osculare, id est pro bonis ipsius gratiarum actiones ei incessanter stude referre. Unguento quoque precioso eos ungere cures, quod fiet si omni pinguedine devotionis et interne affectionis demulcendo eis incessanter adheres, hiis beatis pedibus sine intermissione sis provoluta, quia que cothidie peccas semper indiges misericordia. Ad ipsius etiam manus preciosissimas sanguine repletas oportet ut velocius  
 25 assurgas, quibus a cunctis sordibus pulveris diligenter detergearis,<sup>2</sup> et ab omni labe et inquinamento peccati studiose abluta decenter emunderis, atque omnium virtutum copia et plenitudine gratiarum, tanquam pulcre dealbata resplendens et (216a) fulgida abundanter implearis. Ipse enim "dilexit nos et lavit nos in sanguine suo a peccatis nostris,"<sup>3</sup> et etiam dat omnibus affluenter et non properat tanquam predives et

<sup>1</sup> Bern. Serm. in Cant. III<sup>2</sup>, Migne, P.L. CLXXXIII<sup>794</sup>: op. cit. IV<sup>4</sup>, Migne, P.L. CLXXXIII<sup>798</sup>.

<sup>2</sup> Ms. detergaris

<sup>3</sup> Apoc. I<sup>5</sup>.



curialis. Ne timeas ergo et ne verearis manus perforatas habet  
 lotas gutis sanguinis: cito quidem tenent, ab eis extrahere  
 poteris nisi nimis fueris negligens et infeliciter seguis. Si ergo  
 hoc te accepisse vides, deprecare instanter ut ea in te multiplicet,  
 5 augeat et conservet, quia sine ipso nichil facere potes.<sup>1</sup> Omnia  
 enim opera nostra operatus est in nobis, propter quod has beatus  
 manus assidue studeas osculari, quod quidem fiet si de omni  
 mundatione tua et donis, que accepisti, semper gratias et  
 gloriam ei referas, et tibi de hiis omnibus nichil unquam ascribas,  
 10 dicens, "non michi Domine, non michi, sed nomini tuo da  
 gloriam,"<sup>2</sup> "quia gratia tua sum id quod sum."<sup>3</sup> Ergo si ad  
 pedes indulgentiam et ad manus mundationem ac gratiam  
 accepisti, accede iam ad vulnus lateris, ubi secure requiescere  
 possis. Ipsum enim tibi propter quinque est apertum, id est  
 15 ad confugiendum, comorandum, pausandum, contemplandum et  
 convivandum. Primo itaque ut ad ipsum, tanquam<sup>4</sup> ad petram  
 concavatam, que est Christus, (216b) confugias de omnibus  
 angustiis et necessitatibus tuis, quia petra refugium est erinaciiis,  
 id est angustiatis spinis dolorum et necessitatum repletis. Tu  
 20 ergo quecunque talis es ingredere in petram, abscondere fossa  
 humo, scilicet Christi latere perforato, a facie furoris Domini,  
 quia ibi tuta eris.<sup>5</sup> Secundo: ut de omnibus laboribus  
 fatigabilibus tuis in eo habitando deinceps requiescere possis,  
 unde psalmista ait, "hec requies mea in seculum seculi, hic  
 25 habitabo quoniam elegi eam."<sup>6</sup> Tercio: ut de cetero nichil  
 timeas aut formidas, in eo secure et pacifice pauses "et factus<sup>7</sup>  
 est in pace enim locus eius,"<sup>8</sup> et ideo dicas, "in pace, in id  
 ipsum," scilicet latus apertum "dormiam et requiescam."<sup>9</sup>  
 Quarto: ut amorem maximum tibi gratis exhibitum attente<sup>10</sup> et  
 30 diligenter contempleris, quia per hoc vulnus cor ipsius manifeste  
 potest videri oculis cordis: "maiolem enim caritatem nemo

<sup>1</sup> Ioan. xv<sup>5</sup>.

<sup>2</sup> Ps. cxiii<sup>1</sup>.

<sup>3</sup> I ad Cor. xv<sup>10</sup>.

<sup>4</sup> Guer. Abb. Sermon. in Dom. Palm. iv, Migne, P.L. clxxxv<sup>140</sup>.

<sup>5</sup> Isa. ii<sup>10</sup>: Ms. erit for eris

<sup>6</sup> Ps. cxxxix<sup>14</sup>.

<sup>7</sup> Ms. factum

<sup>8</sup> Ps. Lxxv<sup>3</sup>. This was the text of the sermon preached on 28th August, 1171, to the congregation of St. Victor, by Thomas à Becket before his final return to England. Bonnard, *Histoire* i<sup>226</sup>.

<sup>9</sup> Ps. iv<sup>9</sup>: de Imitat. Christi iii § xv.

<sup>10</sup> Ms. attende



habet, ut animam suam ponat quis pro amicis suis.”<sup>1</sup> Et certe tu<sup>2</sup> dulcissime Iesu multo maiorem habuisti, ponens eam etiam et pro tuis inimicis. Quinto: ut diligenter consideres que tibi apponuntur ad convalescendum, quia cor eius tibi apponitur in cibum, et sanguis (217a) in potum. O dulcissimus cibus! O gloriosissimus potus! comede ergo<sup>3</sup> et bibe amica, et inebriare carissima. Appone itaque os tuum ad illud foramen gloriosum, ut pleno ore haurias hunc sanguinem preciosissimum, quo abundanter implearis et bene ac delectabiliter inebrieris.

10 DE EBRIETATE SPIRITUALI.<sup>4</sup>

## CAPITULUM LVI.

Vere felix namque ad hoc preciosissimum dolium in tot locis pro salute omnium perforatum os cordis diligenter ac frequenter studuerit applicare, ut de hiis singulis foraminibus, vel altero eorum abundanter hauriendo sobria spiritali mereatur impleri ebrietate. Si ergo ad illos beatos pedes suppliciter procumbendo se humiliter prostraverit, de foramine pedis sinistri timorem iudicii et horrorem inferni, id est vinum contritionis et compunctionis bibendo, de foramine pedis dextri fiduciam misericordie et spem indulgentie, id est vinum consolationis et recreationis potando, tanquam vino aqua mixto<sup>5</sup> salubriter poterit inebriari. Quod si ad illas preciosissimas manus desideranter ascendendo se reverenter inclinaverit, de foramine manus sinistre detersionem pulverum et ablutionem sordium peccatorum, id est vinum dulcedinis (217b) et iocunditatis ebibendo, de foramine autem manus dextre dona gratiarum et protectionem earum, id est vinum liberalitatis et fortitudinis hauriendo, tanquam calice vini meri pleno mixto de manibus Domini sibi propinato feliciter valebit ebriari. Denique si ad illud gloriosissimum foramen lateris ardentem accurrendo se totaliter immerserit, de ipso securitatem cordis et tranquillitatem, id est vinum devotionis et contemplationis exhauriendo, tanquam preciosissimo clareto ex optimis et diversis speciebus ac pigmentis beatarum et ineffabilium illarum celestium visionum et revelationum divinitus confecto, delectabiliter et iocunde

<sup>1</sup> Ioan. xv<sup>13</sup>.<sup>2</sup> Ms. ut<sup>3</sup> de Imitat. Christi iv § 4<sup>1</sup>.<sup>4</sup> Bern. Sermon. in Cant. LXI, Migne, P.L. CLXXXIII<sup>1070</sup>: Ruysbroek, Adornment of the Spiritual Marriage XIX.<sup>5</sup> Epist. ‘cum Martha circa’ (an. 1202), Denz.-Bann. § 416

merebitur inebriari. O vere beata et merito veneranda, quaecunque es illa anima que sic ad hec preciosissima foramina dulciter et abundanter bibendo incessanter inebriaris certe velis nolis, oportet ut ebrio carnali per omnia spiritualiter assimileris.

- 5 Ebrius namque quandoque plorat, et tu lacrimis devotionis perfundaris. Ebrius gaudet, et tu gratanter in Domino iocunderis. Ebrius cantat, et tu iubilo cordis spiritualiter delecteris. Ebrius ridet, et tu risu celesti replearis. Ebrius se divitem putat, et tu divitiis (218a) supernis perfruaris. Ebrius  
10 frequenter in lutum cadit, et tu in consideratione celestium te in luto versari ingemisce, quamdiu in hoc corpore detineris. Ebrius sustinetur ne cadat, et tu super dilectum tuum innitaris. Ebrius ducitur ne erret, et tu spiritum sanctum sequaris. Ebrius nichil retinet, et tu tota in Deum proiicaris. Ebrius  
15 multum loquitur, et tu divina laude incessanter implearis. Ebrius extra se est, et tu tota in Deum perfundaris. Ebrius litigat, et tu contendas ut in veram gloriam ingrediaris. Ebrius nichil timet, et tu iacturam presentem non verearis. Ebrius quandoque non potest loqui, et tu feliciter celestibus repleta de  
20 terrenis elinguis efficiaris. Ebrius se potentem putat, et tu te reginam celi esse glorieris. Ebrius saltat et tripudiat et tu de virtute in virtutem salta, et iubilo mentis tripudia in iocunda contemplatione tui creatoris. Ebrius libenter dormit, et tu, sensibus corporis soporatis,<sup>1</sup> inter amplexus sponsi tui felici  
25 somno delectabiliter fovearis. Hiis autem omnibus multo amplius sapiendo et gustando valebis edoceri, quam scripto seu verbo possit innotescere vel effari.

DE VIRGINIBUS ET ESSENTIA DEL.

CAPITULUM LVII.

- (218b) Beatis ergo virginibus te intentissime iungas, scilicet  
30 gloriose Marie Dei Genetrici, Marie Magdalene, Agathe, Agneti, Katherine et omnibus que sponsum suum tam ardentem dilexerunt et diligunt quod ab ipso nullatenus recedunt, sed eum sequuntur quocunque ierit, cantantes "canticum novum"<sup>2</sup> quod nemo alter cantandum accepit, has, inquam, supplex exora  
35 ut tibi suis meritis et precibus obtineant sic circa humanitatem eius meditari, quod cum ipsis ad contemplandam suam beatam divinitatem tota devotione mentis ascendere merearis, illam,

<sup>1</sup> Ms. soporatus

<sup>2</sup> Apoc. v<sup>o</sup>.

inquam gloriosam divinitatem in qua patri et spiritui sancto est co-eternus et consubstantialis quia ab eterno usque in eternum est Deus incommutabilis et "idem ipse est"<sup>1</sup> et "ego sum qui sum"<sup>2</sup> et "ipse est qui misit me."<sup>2</sup> Audi attende<sup>3</sup> et diligenter considera, quia qui fuit, aut qui erit, sive qui erat, vel qui futurus est, non dicitur, sed qui est,<sup>4</sup> ac per hoc eius essentia utrobique predicatur: hic fige gressum mentis, hic totam intentionem et affectionem infunde tue devotionis, hic nichil omnino cogites, nisi quod est erit, id est semper existens incommutabilis et invariabilis.<sup>5</sup> Quid autem hoc sit, vel quid sapiat multo melius te docebit tua intenta et affectuosa consideratio (219a) atque ipsius beata et omnium magistra unctio, quam mea eloquentia vel ad minus sufficiens scriptitatio. O si illam essentiam incommutabilem et invariabilem eternalem et semper duraturam tota devotione, prout prevalet, attendas et consideres, quomodo putas in eam totum spiritum, totam affectionem, totum desiderium et denique totam mentis tue aciem feliciter transfundes? Et huic autem cum sic infusa fueris, precor, si potes memento mei peccatoris. Deprecare etiam si placet cum aliis tuis supplicationibus ut qui tibi hanc fidem dedit, et in hac fide te educavit, in ipsa usque in finem illibatam conservare dignetur, ubi tunc ipsum non iam fide, sed facie ad faciem<sup>6</sup> et in spem videbis, qui modo cunctis mortalibus est invisibilis, et licet a nemine mortali videatur, tamen omnia conspicit, cuncta intelligit, universa attendit, considerat et perscrutatur. Cum ergo aciem mentis intendis ad considerandam et contemplandam illam ineffabilem et individuam trinitatem, nunquam in ea cogites aut ymagineris aliquid corporeum vel ullam materiam corporalem, sed spiritum purissimum ceteris spiritibus longe incomparabiliter puriorem: recogita, inquam, eam omnia implentem, universa circumplectentem, benevolentem, inseparabilem, invisibilem et cuncta cernentem, incomprehen- (219b) -sibilem et omnia comprehendentem, immobilem et universa gubernantem.

<sup>1</sup> Ps. ci<sup>28</sup>.<sup>2</sup> Exod. iii<sup>13</sup>, <sup>14</sup>.<sup>3</sup> read attente?<sup>4</sup> Bern. Serm. in Cant. xxxi § i Migne, P.L. clxxxiii<sup>940</sup>.<sup>5</sup> Mal. iii<sup>6</sup>; Iac. i<sup>17</sup>.<sup>6</sup> i ad Cor. xiii<sup>12</sup>.

## DE BENEFICIIS DIVINIS.

## CAPITULUM LVIII.

Cum autem huic tam delectabili et beate contemplationi dulciter es intenta, affectuose recogitare debes beneficia divina multis modis abundantissime et pluries tibi collata. Primo :  
 5 scilicet ipsius inestimabilem bonitatem nullius egentem et tamen omnia visibilia et invisibilia creantem. Non enim ea que sunt creavit ut eis indigeret, sed ut rationabiles creaturas, per suam ineffabilem bonitatem, beate visionis ipsius participes efficeret et capaces. In hoc ergo manifeste apparet quod nostram  
 10 utilitatem, non suum commodum nos creando quesivit, ac per hoc se summum bonum esse demonstravit. Si enim nostri indiguisset, nos creando tantam bonitatem quam nunc exhibuit non demonstrasset. Quomodo putas hec bonitas in se ipsa est incomprehensibilis, que tam ineffabilis est in creaturis? Que  
 15 ergo inter tam dignas creaturas gloriam eternam et beatam Dei visionem percepturas, te creatam agnoscis, nunquam immemor fias tante bonitatis, sed ad gratiarum actiones referendas de die in diem renoveris. Secundo : si tanta bonitas est in tui (220a) creatione, quanto putas esse dinoscitur in recreatione? Ibi  
 20 enim tantum dixit et facta es, hic autem fecit, mira inaudita sustinuit, indigna audivit ut recrearet. Quas autem gratiarum actiones referre ei valebis, qui tot tormenta et angustias pro salute tua dignatus est pati? Tercio : quanto bonitas fuit quod te inter Christianos et maxime de Christianis ipsum timentibus  
 25 nasci voluit? Si enim inter paganos aut Iudeos nata esses, forsitan similis eis per omnia fuisses : ut ergo videre potes, hec non est parvi pendenda, sed cum magna veneratione amplectenda. Quarto : quia magna bonitas eius fuit, quod te in peccatis tuis tam patienter sustinuit, et ad penitentiam tam longanimiter  
 30 expectavit. Quinto : quia a multis peccatis te liberavit, in quibus lapsa fuisses, nisi per bonitatem te conservasset. Sexto : quia peccata te odire fecit, et per suam bonitatem ad amorem suum attraxit. Septimo : quia ad omnia terrena relinquenda te inspiravit, et ad talem ordinem te adduxit per suam bonitatem.  
 35 Octavo : quia per suam bonitatem in ordine te talem esse voluit, ut rebus temporalibus non multum onerareris. Nono : quia per suam bonitatem sufficientes gratias tibi dedit, per quas circa ipsum (220b) pacifice possis versari. Decimo : quia per suam bonitatem infirmitates et alia incommoda tibi contulit, per que

in nullo habes materiam superbiendi. Undecimo : quia si despiceris aut vilipenderis, magna bonitas eius est : gaude quia habes occasionem humiliandi. Crede michi quod istud tam magnum beneficium a quolibet Deum timente non inter minora  
5 sed maiora beneficia est reputandum. Huius autem tanti beneficii Deus per suam ineffabilem bonitatem me participem esse concessit : fui etenim aliquotiens alicuius potestatis aut nominis iuxta nomen magnorum, qui sunt in terris, nunc autem iusto Dei iudicio oblivioni datus sum, tanquam mortuus ad  
10 nichilum redactus atque omni humana consolatione fere destitutus. "Omnes enim pene amici mei se elongaverunt a me et proximi mei et noti ac necessarii mei recesserunt a me, et tanquam alienum et ignotum habuerunt me."<sup>1</sup> Prelatus meus fere solus michi remansit pro omnibus caris meis. Hec tibi  
15 scribo non quasi de aliquo conquerens, vel aliquem accusans, sed tanquam Deo pro huius beneficii largitate cotidie, sicut ipse novit, benedicens et laudans. Nemini enim istud merito est imputandum : homines namque et caro sunt, non ferrum<sup>2</sup> aut es sive aliud quodlibet metallum, (221a) et certe Deus, qui  
20 semper consolatur abiectos et humiles non despicit, sed contritos corde et afflictos semper pie consolatur, hoc quod in hominibus deest per suam bonitatem abundanter supplere et amplius quam ullus hominum possit me misericorditer confortare non dedignatur. Hec inquam tibi scribo, non ut in aliquo doleas  
25 aut movearis, sed ut si aliunde te videas haberi despectui vel ab aliqua carissimarum tuarum pro nichilo aut minimo reputari, tu in hoc de paupertate mea diteris : quod quidem fiet, si consideratione mei tu constans effecta ad patientiam animeris et bonitatem Dei salutem anime tue zelanter, atque ab amore  
30 ceterarum abstrahendo ad solius dilectionem, tanquam zelotes attrahentem tota devotione amplectaris. Maritus enim, qui sponsam suam ardentem zelatur, nullo modo potest pati ut alter loquendo, vel nuendo, aut iocando, sive aliquid tale faciendo ei participetur, sic Deus anime quam perfecte zelatur,  
35 ceteros subtrahit, ut solus a sola amplius diligatur. Quanto enim quis ad plures dividitur, tanto minus est ei cui totus esse tenetur. Si ergo sic ab alio despiceris, sponsum tuum

<sup>1</sup> Iob xix<sup>15</sup>.<sup>2</sup> Ier. vi<sup>28</sup>.



singulariter te zelantem dulcius amplectere, aliis omnibus relictis. (221b) Duodecimo: quia per suam bonitatem vita eterna tibi est preparata, si in presenti religiose fueris conversata. Has autem bonitates et hiis similes, quas tibi Dominus fecit et  
 5 facit, sicut tu melius nosti incessanter ei regratiando in orationibus tuis recogitare teneris. Predictae autem et multe alie quas tibi Dominus fecit et cotidie facit bonitates, si placet ad quatuor reducantur, scilicet creationem, recreationem, in peccatis conversationem et gloriam celestem. Ex hiis quatuor  
 10 lectum suavem et delectabilem tibi componas, in quo dulciter et iocunde requiescas: quod si feceris de omnibus angustiis et necessitatibus, quas perferre potueris, nunquam murmurabis aut in aliquo contristaberis. Similiter de omnibus bonis operibus, quaecunque feceris, nunquam te extolles aut vane  
 15 gloriaberis, nam si hoc facere volueris, illa pro bonis aut malis unquam insurgant respiciendo ad pedes, id est creationem, vel ad dexteram, id est in peccatis conversationem, aut ad caput, id est gloriam celestem, necesse est ut statim, velut fumus evanescono discedant. Quomodo enim de adversitatibus  
 20 contristari, sive de prosperitatibus gloriari poteris, si ad has vel ad aliquam harum bonitatum diligenter aspexeris? (222a) Certe videbis quod nemo in presenti vita pro suo posse tantum possit facere aut sustinere ut ad eas condigne valeat respondere.

25 DE GRATIARUM ACTIONE ET  
 DESIDERIO CELESTIS GLORIE. CAPITULUM LIX.

Igitur tot beneficiis diligenter et intente considerans, pre nimia admiratione tante bonitatis Dei ad gratiarum actiones devote referendas gratanter accenderis, et ideo velut parturiens totis medullis cordis desideranter exclamabis, "O Piissime  
 30 Deus, quid retribuam tibi pro omnibus hiis et aliis innumeris beneficiis, que tam copiose, tam gloriose tam magnifice retribuisti et cotidie retribuisti michi? Domine responde pro me, quoniam ad hec non possum 'respondere unum pro mille.'<sup>1</sup> Ad tanta namque beneficia michi indigne et peccatrici tam  
 35 abundanter collata, nullatenus sufficio condigne respondere, sed quod michi vel alicui homini est impossibile, tibi soli est possibile, cui subest cum volueris posse. O misericordissime<sup>2</sup>

<sup>1</sup> Iob IX<sup>3</sup>.

<sup>2</sup> Bern. Serm. de Div. XXII<sup>6</sup>, Migne, P.L. CLXXXIII<sup>598</sup>.



Deus, non enim habeo nisi duo minuta, videlicet istud miserum corpus et animam, que merito tua sunt, quia abs te sunt. Tu ergo dulcissime Deus, ipsa<sup>1</sup> suscipere digneris, et eis (222b) utere semper tuis et vere tuis. Tu enim ea per ineffabilem  
 5 bonitatem tuam, sicut dictum est, et iterato dicere placet, tam pie creasti, tam benigne recreasti, tam patienter in peccatis sustinuisti, tam misericorditer ab eis subtraxisti, tam dulciter ad servitium tuum adduxisti, tam amicabiliter tue dilectioni astrinxisti et tam magnifice gloriam eternam eis preparasti,  
 10 nunc ergo Domine Deus, adiuva me, quia sine te nichil sum, sine te nichil possum. Adiuva, inquam, me benignissime Deus, ea que tibi in me placent, et que tu ipse posuisti misericorditer conservando, que vero displicent et michi nocent, pie subtrahendo, que autem desunt, usque in finem benigne perficiendo.  
 15 O dulcissima bonitas, per tuam ineffabilem bonitatem da michi intelligere et cognoscere has innumeras bonitates, tam beate et affluenter michi collatas, ut eis sic uti merear, quod proveniat ad gloriam et laudem tuam et ad anime mee salutem atque delictorum meorum indulgentiam, ac ad virtutum bonorum  
 20 operum devotionis ac religionis augmentum et affluentiam. Da etiam michi tam pie et dulciter sentire de te, tam veraciter, tam integraliter et tam perfecte credere in te, ut de hac mortali vita et morte vitali in fine valeam (223a) pervenire ad te, ubi videam te, fruar te, iocunder in te, et delecter tecum sine fine,  
 25 qui in trinitate inseparabili et unitate divinitatis 'vivis et regnas Deus per omnia secula seculorum.' Amen."

O quam dulce et delectabile est hic in consideratione et contemplatione tam ineffabilis trinitatis in unitate et unitatis in trinitate, tuum affectum, tue devotionis et intentionis ardenti  
 30 mentis desiderio abundanter effundere ! O quam et iocundum et gloriosum est tibi aciem mentis paulisper reflectere ad illam ineffabilem felicitatem gloriose virginis Marie, et beatorum celestium spirituum, atque omnium sanctorum, quam habent in tam beata visione et eterna fruitione incomprehensibilis  
 35 trinitatis in unitate ac unitatis in trinitate, atque eis congratulando et supplicando dicere, "O quam beati estis sancti Dei omnes, qui meruistis consortes fieri celestium virtutum et

<sup>1</sup> Read ista

perfrui eterne claritatis gloria! Ideoque precor ut memores  
 mei intercedere dignemini pro me ad Dominum Deum nostrum,  
 qui vos elegit et in tanta felicitate, iocunditate, suavitate,  
 tranquillitate, securitate, requie, amenitate et denique in sua  
 5 beata et ineffabili visione tam gloriose et feliciter sublimavit.  
 Ipsum quoque instantissime dignemini exorare, ut me in fine  
 huius vite miserabilis plene doloris, (223b) angustie et meroris,  
 vobiscum in illa felici requie dignetur collocare, ut una vobiscum  
 eum sine fine valeam laudare, benedicere et glorificare. 'Beati  
 10 enim qui habitant in domo tua Domine, in secula seculorum  
 laudabunt te.'<sup>1</sup> O quam dulcis et delectabilis est illa gloria  
 in cuius comparatione cuncta huius vite excogitabilia, con-  
 cupiscibilia, desiderabilia, amabilia, delectabilia et visibilia non  
 sunt sancte anime ipsa contemplanti nisi quedam tormenta,  
 15 dolore, angustia et merore plena vel onerosa, ponderosa, gravia,  
 deprimentia, tediosa, fastidiosa et acidiosa! O si tam beata  
 est illa gloria, illa laus, illa felicitas misericordie in lacrimarum  
 recordatione in desideriorum recogitatione, affectionum devo-  
 tione, quanta putas erit in perventione visionis et fruitione?  
 20 Que lingua sufficiat hoc enarrare, sive que aures audire, vel  
 quod cor excogitare? O beata trinitas, da michi hoc dulciter  
 sentire: da michi hoc delectabiliter sapere, et si non digna aut  
 merita, tamen id facias ineffabili bonitate et superexcellenti  
 caritate.<sup>2</sup> Digneris, inquam, piissime Deus hec facere, ut hic te  
 25 dulcius amplectar, tibi ardentius astringar et in fine in illa  
 celesti gloria et beata visione (224a) sine fine mansura, fruitioni  
 tue ferventius et perfectius coniungar, te prestante qui es super  
 omnia Deus benedictus in secula. Amen."

Hec<sup>3</sup> intente meditari dixi sapientiam perfectam. In hiis  
 30 studiose conversari dixi sapientiam consummatam. Hec cotidie  
 devote recogitare dixi prudentiam salutiferam. In hiis assidue  
 delectari credo consistere vitam sempiternam. Hec ergo opto  
 ut semper mediteris. In hiis cupio ut instantenter verseris. In  
 hiis desidero ut feliciter delecteris. Hec fideliter consulo ut  
 35 usque in finem incessanter amplecteris, et ut, quod tibi opto  
 ambo pariter assequamur, omnium bonorum largitorem Deum

<sup>1</sup> Ps. LXXXIII<sup>5</sup>.

<sup>2</sup> Ms. caritate te

<sup>3</sup> Bern. Serm. in Cant. XLVII<sup>8</sup>, Migne, P.L. CLXXXIII<sup>1011</sup>.

insimul oremus. Deus<sup>1</sup> cuius misericordie non est numerus, adesto nobis miseris misericordiam tuam pie poscentibus ut sicut beate Marie Magdalene lacrimabiliter pedes tuos osculanti  
5      universa delicta seu peccata remisisti, itaque omnibus iniquitatibus nostris misericorditer dimissis, in tua nos iugiter dilectione conservare digneris, qui vivis et regnas cum Deo patre in unitate spiritus sancti Deus per omnia secula seculorum. Amen.

<sup>1</sup> The Irish version refers this to Bernard.

FINIS.

Si honores prelatorum desideramus, labores consideremus, quos si cognovissemus (22.4b) honores non appeteremus. Quidem monachus Clarevallensis electus fuit in episcopatum, quo renuente suscipere, nec ad imperium abbatis, nec ad preceptum summi pontificis voluit acceptare. Non multo post defunctus cuidam familiari suo apparuit: requisitus de inobedientia illa, si ei nocuisset, respondit "non," et dixit, "si episcopatum suscepissem, eternaliter dampnatus essem," subiunxitque verbum terribile, "ad hoc iam devenit status ecclesie ut non sit digna regi a reprobis prelatis."<sup>1</sup>

---

Augustinus. Sicut non inveni meliores illis qui monasterio perfecerunt, sic non inveni deteriores illis qui monasterio defecerunt.<sup>2</sup>

---

Ieronimus. Si videas monachum vel sacerdotem de minimo disputantem, mercatorem potius quam monachum intellige.<sup>3</sup>  
 15 Explicit. Explicit. Deo Gratias.

---

Iste liber est Sancti Victoris Parisiensis, quicumque eum, etc.

<sup>1</sup> Pet. Cant., Verb. Abb. LIV, Migne, P.L. ccv<sup>168</sup>. The story is told of Geoffroi de Peronne, Prior of Clairvaux who was elected Bishop of Tournay and urged by St. Bernard and Eugenius III to accept the position.

<sup>2</sup> Aug. Epist. Class II No. LXXVIII § 9, Migne, P.L. xxxiii<sup>272</sup>.

<sup>3</sup> Hier. Epist. LVIII § 6, Migne, P.L. xxii<sup>584</sup>.







INSTRUCTIO  
PIE VIVENDI  
*et*  
SUPERNA MEDITANDI.

IRISH VERSION  
FROM  
BRITISH MUSEUM, MS. ADD. 11809.



# Instructio Pie Vivendi et Superna Meditandi.

- (40a1) Do sdaid agus d'eisiomlair in chuirp amuich  
Dona cethri síthaibh dligheas in duine
- 5 Do ghradh na námhad  
Do cheithri labharthaibh Dhia  
Do cheithri fechsanaibh in duine  
Don t-shilleadh  
Don eisteacht
- 10 Don bholtanughadh  
Don labhairt cono in duine  
¹Dona tri seirbhisibh dligheas  
Don bhreithemhnas nach indenta  
Don tost
- 15 Don chraes  
Don druis  
Don taghall  
D'aibid in chuirp  
Do choimhéad in chroidhe
- 20 Don dimus  
Don ghlóir² dhimhain  
Don tnuth  
Don inmhe  
Don t-shaint
- 25 (40a2) Don fheirg  
Don fhuath  
Don toirrsi  
Don leisgi  
Don mhi-dhóchas
- 30 Don aithis do-bherar do Dhia : do³-thuicsin reimh-fhighrach  
Chrisd

¹ Misplaced—should follow line 5.

² Ms. ghlór

³ Ms. gives this as a new heading.

- Dona faidhibh agus<sup>1</sup> do Chrisd  
 D'fhiadhnaibh Chrisd  
 Do bhriathraibh Chrisd  
 D'oibrighthibh Chrisd  
 5 Do bhunait Chrisd agus<sup>2</sup> dona<sup>3</sup> tri baramhlaibh  
 Do shecht sacraimintibh na h-eaglaisi  
 Don phurgadóir  
 Don eiseirghi  
 Do lá na breithi  
 10 Do phianaibh ifrinn  
 Don chonach shuthain  
 Do radh in chreidimh  
 Do thech na h-urnaighthi  
 Don chlaustra  
 15 Don chaibidil  
 Don phroinntigh  
 Don choidilthigh  
 Don t-shaethar  
 Do dhul na sligheadh  
 20 Don tighghalair  
 Mar dhleaghaidh na naeimh d'iarraidh  
 Don Oigh Bheannuighthe agus don fhaisidi  
 Dona h-ainglibh naemhdha agus do chesadh Chrisd  
 Dona h-uasal-aithribh agus dona faidhibh agus d'édaighibh  
 25 na suailci<sup>4</sup>  
 Dona h-apstolaibh agus don ghradh  
 Dona mairtiribh agus don fhoighide  
 Dona confisoribh agus do dhaenacht Chrisd  
 Don mheiscdi spioradalta  
 30 Dona h-oghaibh agus do bhunadas Chrisd<sup>5</sup>  
 Dona tinnluicthibh dhiadha  
 Do bhuidhechas agus do mhiangas in ghrasa neamhdha.

<sup>1</sup> Delete agus.

<sup>2</sup> Ms. omits : instead of Chrisd, read Dhia, cf. p. 174 *infra*.

<sup>3</sup> Ms. gives as a new heading.

<sup>4</sup> Ms. suailchi

<sup>5</sup> Or read Dhia, cf. p. 220<sup>14</sup> *infra*.

(40a1,18) Quoniam in felici capcione Domini sum reclusus  
 .i. o 'taim a mbraighdinus nemhchonaich<sup>1</sup> mu Thighearna, agus  
 nach féadmaid labhairt re chéile, do ullmhaighis duitsi slainti  
 shocamhail is tarbhaighi na beith ar aon lathair duinn. Uair  
 5 da mbeith uair ann budh ched duinn beith fare chéile, dobudh  
 annumh in uair sin agus do bheith si ni budh ghirra na mar  
 bhudh mhian lind, corob aire sin do scriobhas in tegasc cumair  
 tarbhach so duit do bhreith do bheathadh co trocaireach ass  
 agus ag smuainedh na neithedh n-ard. Laibheorad co cumair  
 10 trit in tegasc so ritt, gach uair bhus toil agus bhus mian let.  
 Da fechair in tegasc so co glicc, do ghebhair ann mar do bherair  
 do bhetha as co sidhchanta agus co h-umhal, seirbhiseach,  
 egnaidh agus fétfair do bhesa do chruthughadh co sgiamhach  
 agus do cheadfadha astigh agus amuigh do choimhéad (40a2,22)  
 15 co h-egnaidh agus in creidimh kathóilica do choimhéad co  
 daingin agus bidh fein glic in gach inad sa mbeir agus iarr<sup>2</sup>  
 na naeimh agus na spiorad neamhdha gu dingmhala agus smuain  
 premha agus substaint na diadhachta maille re gairdiughadh  
 agus buidhechas gnaith do bheith agad tinnluicthibh agus  
 20 an conach neamhdha do shanntachadh co lasamhain. Agus  
 mar shásfaidtear thu an comhradh spioradalta so, na h-iarr<sup>2</sup>  
 misi do bheith ar lathair ni is mo, or ni fheadaimsi labhairt  
 ni is ferr agus ni is brioghmhaire na in comhradh so dodt  
 athnuidhicheadh do shir a ngradh agus a cengal t'fhir phosta  
 25 ghradhaigh ro-mhilis fein. Corob aire sin guidhim co cobhsaidh  
 anois tu co freagair me co gníomhach is na neithibh so agus  
 adubhruis co minic gur mhian let mo chomhradhsa, o 'taim  
 ag tabhairt do mhiana duid anois.<sup>3</sup>

Do sdaid agus d'eisiomlair in chuirp amuich.  
 30 DE EXTERIORI CONVERSIONE<sup>4</sup> .i. DO SDAID AGUS  
 D'EISIOMLAIR IN CHUIRP AMUICH labhras in chaibidil so.  
 Audi filia<sup>5</sup> et vide et inclina aurem tuam et obliviscere<sup>6</sup>

<sup>1</sup> Delete nemh : the translator read in infelici.

<sup>2</sup> Ms. iar

<sup>3</sup> Ms. adds Uillaim qui sgribsit, i.e. the scribe's signature.

<sup>4</sup> The reading conversatione has been suggested, but in Med. Lat. the classical conversio and conversatio fell together in meaning : the reading of the Ms. is quite definite.

<sup>5</sup> Ms. fili

<sup>6</sup> Ms. oblivicere

- populum tuum (40b1) et domum patris tui et concupiscet rex  
 decorem tuum .i. eist<sup>1</sup> a inghean, agus fech agus claen do chluas  
 agus dearmuid do phopal agus tech th'athar agus sainndeochoaigh  
 in ri do mhaisi. Is e do fhreagra cor choimhlinais na briathra  
 5 so. Adubhairt an inghean, do eisdeas<sup>2</sup> ac tabhairt umhla do  
 thegasc na slainti, agus agum ullmhughadh fein do dheanamh  
 neith mhaith. Do chonncas damh fos gach ni talmhanda do  
 bheith brisc folamh diomhain agus do fhágghas iad agus do  
 chuadhas a n-ord agus do chlaechluigheas mh'édach a n-aibid.  
 10 Do chlaenas mu chluas chum na h-umhla, agum chur fein fana  
 prelaidibh. Do dhearmudas mu phobul agus tech mh'athar  
 agus do threigis mu thir agus mo thuistidhi agus mu ghael aga cur  
 a ndimbrigh ar Dhia. Cad ta agum anois acht beith am inghin  
 ag Dia, agus Rí na righ do t-shanntachadh mu mhaisi? Ataimsi  
 15 agad fhreagra, ar Bernard, or is iad sin comharthadha agus  
 taisgelta na h-eisiomlara amach, agus is beac iad no ni fhoghnaid,  
 muna dearnair athnuaidheachadh spioradalta ort fein astigh  
 do ghnimh agus do bhésaibh. Gurob amhlaidh sin shainnteochas  
 in Rí is glormhaire foirm naid clanna na ndaine an mhaisi  
 20 luachmhor so co firindeach, ionnas gumadh h-inairmhe tusa  
 idir a chlaind.

Dona ceithri sithaibh dligheas in duine sunda.

DE QUADRUPLICI<sup>3</sup> PACE .i. DONA CEITHRI SIDHCHANUIBH  
 ann so.

- 25 Or is h-eigin duit, madh áil let inghean Dia do radh rit, ceithri  
 sídha do bheith agud, mar ata, sídh Dhia ar tus agus sídh do  
 phrelaidedh post agus sídh do chomharsan agus do shídh fein.  
 Is h-eigin duit do shídh re Dia<sup>4</sup> o thri modhaibh .i. na peacaigh  
 d'fhagbhail ar tus agus oibrighthi mhaithi do dheanumh co  
 30 fearmhail agus beith marthanach fuirechair inntu, amhail  
 adeir in salm, declina a malo et fac bonum et inhabita in seculum  
 seculi .i. sechain in t-olc agus dena in mhaith, iondas co  
 n-aitreabhtha<sup>5</sup> in talamh marthanach tre t-shaeghal na  
 saeghal nach eidir do aitreabhadh acht tre luaidhigheacht in  
 35 oibrightheth mhaith agus tre fairfeacht na subhailci. Gurob

<sup>1</sup> Ms. est

<sup>2</sup> Ms. esdeas

<sup>3</sup> Ms. quatruplici

<sup>4</sup> Read d'fhagbhail after Dia?

<sup>5</sup> Ms. aitreabhtha



aire sin adeir Ysayas in t-olc do sgur agus in mhaith do dheanumh do chaithimh maitheasa in talmhan ar bord chonaigh na gloire suthaine. Maseadh is h-eigin gach uili locht do sgris dh'athnuaidh-eachadh shídhha Dhia agus beith (40b2) marthanach co crích deighinaigh do bhethadh a n-aithríghí foirfí do pheachaigh. Is do lucht an t-shídhha so tairgeas Dia a shídh ghrasamhail fein in tan adeir, pax vobis .i. sith maille ribh, a dhaine, do fhagaibh in peacadh a rabhabhar cosin trath so dealaighthi<sup>1</sup> mar dhainibh choinel-baiti. Pacem meam do<sup>2</sup> vobis .i. tinnluicim mu shith dhileas daibh, a dhaine, do thinnscaim in mhaith agus anas innti, or is tríd in sith so beithi ar bhur<sup>3</sup> furtacht co milis o inntinn shoineannda do dheanumh na neitheth is ferr. Pacem relinquo vobis .i. fagbhuim mu shith ag na dainibh ata foirfí is na h-oibrighthibh mhaithi, agus is tríd so do ghebbhad in t-shith shuthain tre n-aitreabhaid flaitheamhnas Dhia. Is follas as na briathraibh so mar do níthear sídhchain in anma naemhtha re Dia. Agus don<sup>4</sup> neach so adeir taircthear an comartha síthchánda so : na daine thinnsghas in mhaith do dheanumh, do-bherar in sith so mar fhurtacht doibh : na daine anas co marthanach anns an<sup>5</sup> maith, do-bherar in síth so doibh do ghnath. Corob aire sin adeir, madh<sup>6</sup> áil let do línadh don t-shith, seachain uili na peacaigh agus bí co marthanach co nuici an chrích ndeighinaigh is in maith madh áil let toil do Chruthaidheora fein do dhenumh. Agus da ndearnair so, beir<sup>7</sup> maille re Dia co milis a síth chonaich agus a ciunas indtinne. Agus bith sith mharthanach agud red phrelaidibh agus na len a ngniomhartha, agus na h-eisd co h-urusa a mí-bhésa agus na sgrúd a ndroch slighthe agus na tathair a n-oibrighthi. Ma maith a mbesa, loigh co h-umhal fona smacht agus bí co duthrachtach ina n-aithintibh, agus na h-eirigh<sup>8</sup> ina n-aghaidh ar eglá truaillighthi in t-shítha agus co racha a n-aghaidh Dia mar ainegnaidhe, os ann fhreamhaigheas na h-uile chumhacht<sup>9</sup> or ge dearndais seachran co minic, is cóir a saeradha ar ar<sup>10</sup>

<sup>1</sup> Ms. dealaighi<sup>2</sup> Ms. da<sup>3</sup> Ms. arnabur<sup>4</sup> Ms. doneach<sup>5</sup> Ms. a<sup>6</sup> Ms. mad mad dhail<sup>7</sup> Ms. erigh<sup>8</sup> Ms. a

- bhios<sup>1</sup> ar a n-aire. Da faicir mi-chraibhdheach co minic iad, tabhair th'aire co ndubhairt Pedar nach edh amhain is cóir umhla do thabhairt dona dainibh mhaithi agus mhodhamhla ar son Dia, acht dona dainibh sgailteacha do cruthughadh
- 5 lais. Gin co h-airdaiged siad thú féin i n-oifc na a cumachtain, na h-eirigh<sup>2</sup> ina n-aghaidh acht a n-anoir d'ardughadh trit sin mar ughdaraibh coimheadta dot shítha, or gebe ata fai phrelaid, ni fhéadann se gearan ar bith do dheanumh da leictear do co ciuin sa chlaustra gan oifc : or is tre beith gan
- 10 oifc do gheibhid lucht in chrabhaidh fhiri síth agus ciunas inntinde, or ni bí brigh ag an craibhtheach fhiri fana chur as (41a1) a oifc mar chomhuigheach no mar lucht ainfhis no dhíomhainis, or is mar so do gheibhid siad millseacht in t-shitha agus soinenndacht in chiunais ni is inille agus ni is socamhla.
- 15 Mata blas agad ar na neithibh so, no ma roinn tú dibh, sduidear thú féin do indtsamhlughadh riu. Bith síth agad red chomhar-sanuibh, agus déana mar so .i. ma do sduidearas gradh do thabhairt agus do fhaghbhail no thú féin do bheith blaith so-ghradhach ris gach nduine, iomchuir eslaintedha do sheathrach
- 20 co foighideach agus co toileamhail, agus na damuin agus na tarcuisnidh ben sgailteach na fheargach, na chiuin na neimh-chiuin, na chraibhdheach na neimh-chraibhdheach, or ni fhuil a fhis agadsa ciondas bhes sí a fiadhnaisi Dhia. Bí caoin-fhuarach ris na h-uile, agus na bith blaith re h-aen duine, agus
- 25 bidh beacan do dhainibh mhuindteardha agad agus bí comhthrom do gach aen duine agus indtsamhluigh thú féin ris in lucht chraibhdheach agus seachain lucht an mhi-chrabhaidh agus oibrighti na mban ele do sheachna agus t'oibrighti féin do tharcuisneachadh agus tabhair síth dona h-uile, amhail adeir
- 30 in salm, cum hiis qui oderunt pacem eram<sup>3</sup> pacifica : cum loquebar illis impugnabant<sup>4</sup> me gratis .i. na daine ar ar bec in t-shith do bhadhas sidhchanda riu, agus in uair do labhraind riu do chuirdis chugam gan adhbhar. Da tegmhadh co racha ó mhuindtearas na mban dob inmhain let o chuis résunta
- 35 h-éigin, na dena fearg na comhradh gruamdha riu, ar eglá co

<sup>1</sup> Ms. bis<sup>2</sup> Ms. erigh<sup>3</sup> Ms. erum<sup>4</sup> Ms. imfugnabunt

n-inseocha fích no fearg<sup>1</sup> inntu do bhuaidhreach<sup>2</sup> bhur síth. Leig so thort co h-inill mar nach beith se ar do mhenmain, agus tarraing uatha co mín tú féin do choimhéad in t-shítha, or ní fhéadtar<sup>3</sup> Dia d'fhaghbhail acht is in t-shíth. Na doirt  
 5 mian do chroidhi fein a ngradh duine ar bith, ór rachaidh bhur síth amugha o dhighbhail an ghradha dhíomhain dhiombuain sin. Maseadh, na tabhair gradh do nech ele acht do Dhia uilechumhachtach. Agus mas ail leat<sup>4</sup> in gradh so do bheith agad, ní bhéra tú ar Dia, ór ní raibhi an gradh so go lor ag neach riamh,  
 10 agus masa doigh let gradh Dhia do bheith agad a cenn gradha ele, ní rugais air mar sin. Indto co trocaireach, maseadh, chum an tí ata ina shíth fhirindeach, agus fagaibh co sídhchanda na daine ag nach fuil in t-síth. Da ndearnair so, beidhir co sídhchanda maille re lucht an t-shítha. Bith síth agad rit  
 15 fein anois, agus is amhlaidh bhias tu, do diultadh fein, (4ra2) agus gradh do thabhairt don bhochtaine agus don tarcuisne, agus ma do<sup>5</sup> theasta ní dibh so uaid, ní bhia síth foirfi agad,<sup>5</sup> agus, dá rabhaid na neithe so agad agus gan an gradh agad ní tharbhaighind, ór ní hi in bhochtaine na in<sup>5</sup> dearoile acht  
 20 a ngradh gheinis in síth agus oilis agus choimheadás<sup>5</sup> i. In uair moitheochair anfhorlann na bochtaine agus<sup>5</sup> tarcuisne na dearoile, na criothnaigheadh do chorp agus na<sup>5</sup> buaidhreachd th'aghaidh agus na gabhadh toirrsi tu, acht togbhail<sup>6</sup> chugad maille re gairdeachais mar bhan-chairdibh ughdair in t-sítha.  
 25 Ór da ndearnair marmar agus toirrsi fan mbochtaine, no doilghis agus mi-dhingmhalacht fá dtarcuisne, rachaidh síth agus suainmhidhi do chroidhi uaid. Maseadh, bí co h-inill, or ní fuighir síth, da mheid saethair do dheanair chuici, da treigir in bhochtaine agus an tarcuisne. Mas i t'indtindsi da<sup>7</sup>  
 30 faghbhair bochtaine bhídh agus édaigh agus tarcuisne, agus nach ardaightear a tindlaicthibh thu, cread tharbhaigheas sin duit a n-aghaidh do thoile, getai co síthchánda aga fhulang?

<sup>1</sup> Ms. fer<sup>2</sup> Ms. buaidered<sup>3</sup> Ms. fettar<sup>4</sup> Ms. l<sup>5</sup> Lost by cutting the edge of the folio.<sup>6</sup> Ms. do gabail<sup>7</sup> Ms. da da

Adeirimsi air sin, bisi co h-inill agus na bith naire ort, ór do ghéibhar luach glórdha marthanach da chind sin. Or in tan do-bheri toil sidhchanda don eiginntas, gan cunntabhairt do ni subhailci di in tan sin. Na dena moran comhraidh a fiadhmaisi  
 5 preláidedh na egnaidhi, agus na h-abair neithe arda na docamhla ina fiadhnaisi ar eglá intsechinnad na neithe so-thathaire, acht connaibh do mhodh agus do shilens do reir in t-sídha. Or is canamhain choitcheand in tí nach abair an ni nach innraidhte<sup>1</sup> co fuil a shith ullumh re cách. Agus madh ail let do shídh  
 10 do bheith foirfi, seachain na neithe amhairseacha: na neithe atá cunntabhartach no is follas do bheith maith, na tabhairsi in bharamhail is mesa doibh, acht saer in t-olc agus cuir is in taebh is fearr é. Na bith toil arduighthi t-anma féin ort choidhchi, acht toil do dhiamhraidhthi agus th'islighthi mar  
 15 nach<sup>2</sup> beithe ann. Is i in bhriathar so, adeir Bernard,<sup>3</sup> dlighis gach aen fear uird do bheith ina chridhi co minic agus co glórdha agus ina bhel co cumair tarbhach. Agus bith a fhis agud nach dubhairt se rit beith ainfhisach arna dainibh, acht toil in ainfhis do bheith agad .i. gumadh fearr let beith folaighteach orro  
 20 na th'uil do bheith aca. Or is an gradh in fholaigh so ata gach uili shith agus inilleas agus tharbhdhact. Agus madh (41br) ail<sup>4</sup> let in gradh so dodh islighthi fein do bheith agad,<sup>4</sup> ni dingnir gearan ar bochtaine na ar tarcuisne da mheid i, acht gebhair chugad h-iad co blasta suainmheach ar<sup>4</sup> son corob inntu ata  
 25 gradh in t-sidha agus sith in gradha. Da ndearnar so, beidhir at inghin do Dhia, agus is oiris t'ainmniuchadh uadha, amhail adeir in Tighearna, beati pacifici quoniam filii<sup>5</sup> Dei vocabuntur .i. is beannuighthi lucht na sídhchana, ór is iad is clann do Dhia et rel.<sup>6</sup>

<sup>1</sup> Ms. innraidh

<sup>2</sup> Ms. na

<sup>3</sup> Ms. omits Bernard: in those places where the name forming the subject of adeir added by the translator, seems to be erroneously omitted, it may be that the translator intended to omit it, leaving the reader to understand the author of the L. T. as the subject. Possibly the translator supposed Bernard to be the author and hence added Bernard in such places as I.T.110<sup>15</sup>: this is doubtful however.

<sup>4</sup> Lost by cutting the edge of the folio.

<sup>5</sup> Ms. fili

<sup>6</sup> Ms. adds, Uillaim qui sgribhsitt—the scribe's signature.

DO GHRADH NA NAMHAD annso.

DE DILECTIONE INIMICORUM .i. DO GHRADH NA NAMHAD  
labhras in chaibidil so.

- Agus madh ail let inghean Dia co dingmhala do radh rit,  
5 is h-eigin duit gradh do namhad do bheith agud o mhoran  
d'adhbharaibh<sup>1</sup> agus co h-airithi o chuig adhbharaibh. An  
chead adhbhar dibh : fa chomhair co leicfeadh<sup>2</sup> Dia do pheacaigh  
let ma do leigidhsi a peacaigh le cach. Maseadh leigsi in beacan  
le cách co glic fa chomhair co leicfeadh<sup>2</sup> Dia in moran letsa :  
10 or adubhairt an Tighearna, gíbé leigeas a pheacaigh le neach,  
co leicfi in t-Athair neamhdha a pheactha leisium. Agus bith  
a fhis agad corobí so in aithrighi gherr étrom shlánaigheas na  
peacaich. Gíbé neach nach féadann aithrighi na saethar na  
ceartachadh ar neach ele, tabhradh sé in gradh so agus bearaidh  
15 a bheatha as co h-inill. Da ndearnair na neithi so gan gradh do  
namhad agad, ní fhuil greim agad orro. An dara h-adhbhar :  
co feta so do radh co h-inill, dimitte<sup>3</sup> nobis debita nostra sicut  
et nos dimittimus debitoribus nostris .i. leicsi ar fiacha linne  
mar leigmidne lenar naimhdibh. Maseadh, madh áil let urnaidhi  
20 dhingmhala do dheanumh, na bith fích ar bith ad chroidhi  
ar eglá co cuirfedh in t-egnaidhi adt aghaidh beith ag connmhail  
feirgi do neach ele agus tú ag iarraigh maithmhighi ar Dia :  
or da tucair dot uigh co glic cad do rindis féin a n-aghaidh Dia,  
ní cuimhneochair cad do rinde neach ele ort. Do citer duitsi  
25 na neithe so co cruaidh, gidheadh is etrom so-iomchar duit  
iad ag<sup>4</sup> mes a fiach agus a luaidhigheachta. An treas adhbhar :  
co ngriosa tú do namha do dheanumh maitheasa .i. do thabhairt  
gradha do<sup>5</sup> (4Ib2) chách, amhail adeir in t-apstol, si esurierit  
inimicus tuus ciba<sup>6</sup> illum, si sitit potum<sup>7</sup> da illi : haec enim  
30 faciens carbones ignis<sup>8</sup> congreges super caput eius .i. da roibh  
ocarús ar do namhaid, tabhair biadh dod namhaid, agus tabhair  
deoch do da raibhi íta fair, agus da ndearnair so, cuirfir smearoide  
teineadh ar a cheand .i. a indtinn do lasadh chum gradha do  
thabhairt dodt oibrighthibhsi, amhail adeir in t-apstol nol

<sup>1</sup> Ms. abharaib

<sup>2</sup> Ms. leicfid

<sup>3</sup> Ms. dimiti

<sup>4</sup> Ms. aga

<sup>5</sup> Ms. do do

<sup>6</sup> Ms. siba

<sup>7</sup> Ms. potum potum

<sup>8</sup> Ms. ighnis



vinci a malo, sed vince in bono malum .i. na claitear tú a n-olc, acht claidhsi in t-olc anns an<sup>1</sup> maith : or is i in fhoighidi cinel claiti is uaisli ann, ar son corobe in ti fhuilngheas is fearr chlaidheas, agus madh áil let clai do dheanumh ar neach, foghlaim  
 5 fulang ar tus. Gurob aire sin nach inntuctha duit freagra cham asaentach ar fear in aindlighe, agus na tairg a cheartughadh mar ghné smachtaighthi o bhriathraibh geara do mhilleadh in t-anam<sup>2</sup> fa ndeachaigh Mac Dhia sa chrann cesta. Na clacchlo agus na cas t'aghaidh, na th'edan, na do shron, na do shúil,  
 10 na do bhél, na do thenga ina aghaidh, acht tabhair bás don as-aenta mar tinnsgnas si. An ceathramhadh adhbhar ina molta duit gradh do namhad do bheith agud : óir ataid siad ag ullmhughadh slighe na beathadh dhuit a ngradh Dhe agus ina thoil. Agus na caraid do ní maith duit ar son do ghradh,  
 15 is doibh féin théid a tharbha, óir ní chosinn tarbha d'fhaghbhail duitsi ar son duine ele do dheanumh do thoile agus a chontrardha sin a fhoighidi aindlighe na namhad, or is ard na tindluicthi atá agad ar a dheanumh ar gradh Dhia. Or do-bheirid<sup>3</sup> siad tindluicthi na beathadh<sup>4</sup> suthaine dot anmain in tan do-bheirid  
 20 siad adhbhar na foighidi duit, amhail adeir in Tighearna, in patientia vestra possidebitis<sup>5</sup> animas vestras .i. is anns an<sup>1</sup> foighidi ghabhthai selbh dhileas bhar n-anma fein, or mar ghlanas in t-oighi in t-iarann, agus in folcadh in bhreid, agus mar cheartaigheas in<sup>6</sup> t-shlat in deisgibal, is mar sin ghlanas foighidi  
 25 aindlighe a namhad gach neach. Mar phogas an deisgibal slat a cheartaighthi, dlighisi pog sitha do namhad do ghradhughadh ar son toraidh na paisi do-bheir do mhaighistir duit ar a son. Corob aire sin adubhairt in Tighearna, diligite<sup>7</sup> inimicos vestros et benefacite hiis qui oderunt vos .i. tabhraidh gradh do<sup>8</sup> bhar  
 30 naimhdibh agus denaidh an<sup>1</sup> mhaith a n-aghaidh in fhuatha, uair masa coir (42a1) duit gradh do thabhairt do do<sup>8</sup> chairdibh ar son bidh agus edaigh agus sochair in chuirp, is ro-mhór dlighi gradh do thabhairt do do<sup>8</sup> namhaid ar shochair agus

<sup>1</sup> Ms. a<sup>2</sup> Ms. anma<sup>3</sup> Ms. bheiraid<sup>4</sup> Ms. betha<sup>5</sup> Ms. posidebitis<sup>6</sup> Ms. omits in.<sup>7</sup> Ms. diligiti<sup>8</sup> Ms. da



ar ghloir th'anma thic ot fhoighidi agus od ghradh do Dhia. Agus bidh a fhis agud corob conaich thú ma thuigi na neithi so, or beidhir<sup>1</sup> saer neamhghortaighthi<sup>2</sup> od naimhdibh. An cuigeadh adhbhar fa ndlighi gradh do thabhairt dod namhaid :

5 uair do-nitear cosmhail re Dia thú is in gradh so, amhail adeir in Tighearna, si diligitis amicos vestros tantum, quid amplius facietis .i. cread is tarbha duit gradh do charat amhain do bheith agud, mar bhis ac an puplican agus ag an pagánach,<sup>3</sup> ór ní fhuil<sup>4</sup> ann sin acht facha aga cuitechadh, gidheadh gibé

10 ghradhuigheas caraid agus namhaid ar gradh Dhia atá cosmhail re Dia féin : uair mar do-bheir Dia in ghrian dona dainibh mhaithi agus dona fel-dainibh, is mar sin dligheas in duine namhaid agus caraid do ghradhughadh a nDia, agus mar do-bheir sé fearthain co coitcheand doibh, tabhraidhsi gradh do<sup>5</sup> bhar cairdibh

15 innuibh fein agus a nDia agus do<sup>5</sup> bhar naimhdibh ar son Dia : oir ni comparaid chóir don Chriostaighi lerbh ail Criosd d'inntsamlughadh beith cosmhail ris in paganach amhain. Maseadh na bí cosmhail ris in pagánach amhain, acht do ghradh do dhubhlughadh<sup>6</sup> do chara agus do namha d'inntsamlughadh

20 do Thighearna féin, iondas co n-aiberthar inghean Dia co dileas ruit, amhail adeir in Tighearna fein, grádh do thabhairt dod namhaid madh ail let beith ad mhac don Athair ata ar nimh. Gurob aire sin adeir in t-ochtar, ge cailgind in blech in duine co ngabhann aici gan dighbhadh do dheanumh di ar gradh

25 a mela, agus mar sin in duine dhligheas gabhail aga namhaid ar gradh na glóire do gheibh ar son a ghradha. Da reir sin ma tai mar is mian duit, eisd co friochnumhach mar inghin ghradhach redt Athair fein ag labhairt co h-examhail re chloinn féin arna togha o ndroch bhésaibh.

30 DO CHEITHRI LABHARTHAIBH DHIA sunda.  
DE QUADRIFARIA LOCUTIONE<sup>7</sup> DEI .i. DO CHEITHRI  
LABHARTHAIBH DHIA labhras in chaibidil so.

Oir labhraidh sé o cheithri modhuibh .i. tre ghortughadh agus trid na prelaidibh agus trid na senmoraibh .i. trid in sgribtur,

<sup>1</sup> Ms. ber

<sup>2</sup> Ms. gortaighi

<sup>3</sup> Ms. phaganach

<sup>4</sup> Ms. uil

<sup>5</sup> Ms. da

<sup>6</sup> Ms. dhubhlughadh

<sup>7</sup> Ms. locuccione

agus on spiorad mholta do-bheir se is in inntinn. O ghortughadh  
ar tus .i. o ghalar (42a2) agus o dhoilghis agus o thriobloid chuiris  
se chugad ina<sup>1</sup> teachtaire fhirinneacha fhoillsigheas duit corob<sup>1</sup>  
5 coir tarcuisne do thabhairt ar an mbethaidh so<sup>1</sup> a fuilmid, atá  
lan do bhochtaine agus do dhoilghis<sup>1</sup> agus in<sup>2</sup> bheatha shuthaine  
atá lán do shaidhbhris<sup>1</sup> agus do chonach do ghradughadh.  
Maseadh, fulaing in doilghis<sup>1</sup> abhus co foighideach maille re  
buidheachais, agus freagair do Thighearna<sup>1</sup> co buidh mar do  
rinnde Iob in tan adubhairt,<sup>1</sup> auditu<sup>3</sup> auris audi vite .i. do chuala  
10 thu, a Thighearna, o eisdeacht mu chluas, agus ataim agam  
tathair fein a n-aithrighi ar mu bheith am luaithreadh dhearoil  
a ngruamdhacht na triobloidi agus in ghalair : agus gabh chugad  
corob í in tarcuisne is ardughadh agus is anorughadh duit a  
ngradh Dhia, amhail adeir in Tighearna fein, ego quos amo  
15 arguo et castigo .i. is iad lucht mu ghradha smachtaighim agus  
ceartaighim do ghreas, amhail adeir in Tighearna trid in egnaidhe,<sup>4</sup>  
a mhic na bi dearmadach a tegasc agus a ceartughadh do  
Thighearna fein, agus na cuireadh ort acht maille re h-umhla  
in tan do dhéana sé in ceartughadh so ort, ór is é in ti is annsa  
20 lais cheartaigheas sé agus in mac ghabhas chuigi is é ghortaigheas  
se. Corob aire sin tuictear gach airdi ghortaigheas se thú,  
corob í in méidi sin is ionmhuin lais thu. An dara modh : do  
labhairt na prelaide, uair labhraidh in Tighearna rit trid in  
prelaid agus trid in comharsain, agad thegcosc agus agad ghuidhi  
25 agus agad cheartachadh agus agad ghriosadh do reir eisiomlara  
chum maitheasa do dheanumh. Agus denasa seirbhis do reir  
umhla agus duthracha is na neithibh so, amhail adeir in  
Tighearna, qui vos audit, me audit .i. in ti eisdeas sibhsi  
is misi eisdeas se, amhail adeir in salm, corripiet me iustus in  
30 misericordia et increpabit me, oleum<sup>5</sup> autem peccatoris non  
impinguet caput meum .i. cearteochaidh in firen me is in trocaire  
agus cainfidh se me, agus ní mhéitheocha agus ní ghairdeocha  
ola in pheacaigh mo chenn, mar atá bladhmán lucht in mholta  
bhreigi bhis a' cur na ndaine mborb ar seachran, or ní  
35 ghairdeochadh m'indtinn agus ní threigibh m'uibrightí

<sup>1</sup> Lost by cutting the edge of the folio.

<sup>2</sup> Ms. in a betha

<sup>3</sup> Ms. audi tu auris audi vite

<sup>4</sup> Ms. egnaid

<sup>5</sup> Ms. olum . . . . impinget . . . meus

ionmholta da mblas fhallsa. An treas mhodh a labhraind  
 se : trid na senmoraibh agus trid in scribtur ndiadha, agad  
 ghuidhi agus agad theccosc agus ag seoladh seachanta (42b1)  
 na' locht agus denta na n-oibrighti ionmholta agus mar'  
 5 iarrtar<sup>2</sup> agus meadughtear na subhailci agus mar do-bertha  
 gradh<sup>1</sup> agus gnathughadh don urnaidhi agus dona smuaintighibh<sup>1</sup>  
 naemhtha. Agus cuir cluasa do chroidhi co friochnumhach<sup>1</sup>  
 chucu sin agus connmhaid co neamh-dhearmadach na neithe  
 sin,<sup>1</sup> amhail adeir in Tighearna, qui ex Deo est, verba Dei audit  
 10 .i. gibe is mac<sup>3</sup> do Dhia eisdedh se a bhriathra co maith. Agus  
 noch a don eisdeacht ammuich amhain tuictear so, acht don  
 eisdeacht astigh leis a cuir a chluin se a n-oibrightibh fhoirfi,  
 amhail adeir in Tighearna, beati qui audiunt verbum Dei et  
 custodiunt illud .i. is beannuighthi in ti eisdeas agus choimheadas  
 15 briathra Dhia.<sup>4</sup> An ceathramhadh modh a labhrann se ris  
 in anum naemhtha : a' cur a smuaintighidh thoilemhla fein  
 ina indtind, agus ag dortadh a ghradha<sup>5</sup> féin ann agus ag  
 tarcaisniughadh na neitheadh talmhaidhe dho. Agus trid fein  
 labhras Dia is in modh so : ac tabhairt blasa a ghradha a croidhi  
 20 in duine, agus aga ghriosadh chum na neitheadh naemhdha  
 chum a inntinde do bheith comhnuightheach<sup>6</sup> a toil agus a  
 silleadh a Thighearna, amhail do ghell in Tighearna tre Ose  
 faidh in tan adubhairt, lactabo eam<sup>7</sup> et ducam in solitudinem  
 et loquar ad cor eius .i. do-bhearad<sup>8</sup> bainde dom inghin agus  
 25 treorochad is in fasach hi, agus laibheorad chum a croidhi.  
 Tusa iomorro, a inghean bhuidh, ma do shasadh tu riamh o  
 bhainde mhilis a sholaissum,<sup>9</sup> agus do chualais a ghuth so-  
 mhilis, cuir aris foi<sup>10</sup> cluasa do chroidhi da eisteacht. Abair  
 maille ris in faidh, audiam quid<sup>11</sup> loquatur in me Dominus Deus,  
 30 quoniam loquetur pacem .i. eisdfid in sith laibheoras mu  
 Thighearna rim, or is e in sith agus in ciunas is in inntinn

<sup>1</sup> Imperfect owing to cutting the edge of the folio.

<sup>2</sup> Ms. iartar

<sup>3</sup> Ms. maith

<sup>4</sup> Ms. di dia

<sup>5</sup> Ms. ghradh

<sup>6</sup> Ms. connadach

<sup>7</sup> Ms. eum . . . . solitudine

<sup>8</sup> Ms. ber

<sup>9</sup> Ms. sholaisisum

<sup>10</sup> Ms. fao

<sup>11</sup> Ms. omits quid.

eisdeas he as comhartha do theacht Dhia chugaind. Agus is ona modhaibh sin<sup>1</sup> is incisdeachta duit in Tighearna ag labhairt riut, agus ní h-eisdeacht amhain dob ail leis uait, acht faicsin agus eisteacht, a inghean bhuidh.

- 5 DO CEITHRI FECHSANUIBH IN DUINE annso sis bud desta.  
DE QUADRUPLICI VISIONE<sup>2</sup> .i. DONA CEITHRI FECHSANAIBH  
DHLIGHEAS IN DUINE.

- Fech soir ar tus, agus fech siar aind sein, fech budh thuaidh agus fech budh dhes .i. fech soir a' cuimhniughadh<sup>3</sup> do  
10 gheineamhna is in domhan so lán do dhoilghis agus do ghalar agus do dhochraidheacht (42b2) agus d'anfhorlann agus do dhochair no diomhaine ele. Or ca fuil aen ní sochraidh na so-ghradhach ad chorp da mbearthar in beacan croicind ata aga chumhdach amuich de, no da ndeluighthear uile ris e, oir  
15 bheadh se so-fhuathuighthi ro-dhochraidh? Agus fech aris cad thicfas<sup>4</sup> as do chluasaibh agus as do shuile agus as do bhél agus as do shroin agus as t'fhinnfadh agus as do chorp uile, agus bith a dheimhin agad nach tic aen ní acht salchar, agus dochraidheacht agus crumha agus piasta agus breantas do-  
20 choidreabha agus mila agus snedha is fath umhla agus dearoile do nech. Gorob aire sin adeir in faidh, humiliatio<sup>5</sup> tua in medio tui est, Israel .i. ata adhbhar th'umhla ad mheadhon fein, a dhuine. Maseadh, a thalubh tharcuisneach agus a luaithreadh chir-dhubh créad is adhbhar dimais duit? Ma tuicidh do chre  
25 dochraidh fein ag inntogh chum luaithridh, agus nach rachair tar mhes th'aibrisedheachta fein ag deanumh breigi agus dochais agus dimais innut fein astigh, acht dochraidheacht do chuingill dhearoil fein do thuicsin<sup>6</sup> do shuile th'inntinne agus beith marthanach a n-umhla fhirindigh do ghnath, do-ghenair or  
30 deallradhach<sup>7</sup> luachmhor don ailech agus don othrach dochraidh ata innut astigh. Is e so in t-or sochraidh so-ghradhach bhearthear o lamhaibh na n-aingel da choimhéad is in cisti neamhdha. Ar tuicsin na neitheadh so, dena umhla fa laimh chumhachtaigh Dhia iondas co n-airdeocha se thu lá na breithi,

<sup>1</sup> Ms. omits sin.

<sup>2</sup> Ms. vicione

<sup>3</sup> Ms. cuimnughadh

<sup>4</sup> Ms. ticfa

<sup>5</sup> Ms. humiliacio

<sup>6</sup> Or read fheicsin?

<sup>7</sup> Ms. deallrad

quia omnis qui humiliatus fuerit erit in gloria .i. beth gach  
 uile neach umhal is in gloir mharthanaigh. Fech siar anois  
 ac tabhairt do chrich dot uigh co friochnumhach agus smuain  
 a adhfhuathmhaire: beidhir ar mbanadh agus ar ndubh-  
 5 ghormadh agus ar n-odhradh, do shula<sup>1</sup> agus<sup>2</sup> do chluasa arna  
 fadhbhadh on eisdeacht, agus do shron ar coireadh agus do bhel  
 agus do thenga agus do sgornach arna tachtadh agus arna  
 fasgadh co neimh-fhechsanach don bhás mhi-chairdeamhail,  
 agus do lamha gan tadhall agus do chosa gun cheimniughadh,  
 10 agus do chorp uili mar chep mbreincech do nach dentar ni,  
 ar mbrenadh agus ar lobhadh, agus fuicfidhthear e ar a ghrain  
 o gach uili charuid agus chomharsain agus cuirfidhthear fan  
 talmhain hé co domhain ar eglá in aeir do thruailliughadh uadha,  
 agus dicuirthear é da ithi dona crumhaibh. Madh ail leat  
 15 na neithe so do smuaineadh od chroidhi co comhnuightheach<sup>3</sup>  
 agus odt inntinn co sir-chuimhneach, biid urusa let na peacaidhe  
 agus na neithe talmhaidhe agus aimseardha do tharcaisniughadh.  
 (43a1) Fech anuis don taeibh adtuaidh, agus smuain pian ifrinn,  
 agus in caineadh suthain, agus in dorchadas tiugh ro-  
 20 mharthanach, agus in fuacht nach eidir d'fhulang na do sheachna,  
 agus gnuisi adhfhuathmhara na ndemhan neimhneach, agus  
 piasta agus naithreacha nimhe ag sir-chreimh agus ag  
 sir-chognamh chaich, agus na crumha nach tair, agus in teine  
 nach múchar, agus na dochair di-airmhe ele. Is ann sin ata  
 25 in bás gan bas, agus in chríoch gan crích, agus in esbaidh gan  
 esbaidh, agus gach aen do-bheir dochar ann, ni chorthar agus  
 ni sgithighthar e, agus in ti ara corthar, ni fhéadann bas  
 d'fhaghbhail,<sup>4</sup> oir teithigh in bás ona damunntachaibh. Is  
 ann sin ata in caineadh do-fhulaing, agus crioth agus cognamh  
 30 do-chríochnaidhi na fiacal, agus lisdacht gruama agus tremur-  
 ghnaith. Maseadh, bidh eglá do-mhesda na pian so do shir  
 ort, agus na tabhradh gairdeachas na subhachas da mhéid  
 ort mi-chuimhne an bhais bheo do bheith ort. Agus ma fhuarais  
 grasa h-eigin, bith a eglá ort nar oibrigheas astu co neimh-  
 35 dhlistinach<sup>5</sup>: agus ma do benadh do ghrasa dit, bith a eagla

<sup>1</sup> Ms. shul<sup>2</sup> Read arna ndunadh after shula ?<sup>3</sup> Ms. comnadach<sup>4</sup> Ms. omits d'fhaghbhail<sup>5</sup> Ms. omits neimh



- ort co tuitfir co luaith : ma do inntodhar do ghrasa chugad co nua, bith egl a millti aris ort agus co ticfaidh duit ni budh mhesa. Agus bith a fhis agad corob conaich beidhir, ma tai arnad linadh ona tri h-egla so, oir is beannuighthe in tí bhis
- 5 eglach do ghreas, or gibé aga fuil inntind chruaidh, tuitigh se lena olc agus lena dhiomas a n-aigen ifrinn. Fech anuis budh dhés ag smuaineadh dellrughadh fhlaithemhnais Dhé agus a ghairdeachais. Agus smuain do shir in sith agus in ciunas agus in conach agus in gairdeachas ata ag muinntir
- 10 thoghaidhe Dhé. Da feachair so co friochnumhach o sheicreid-runda in chroidhi, is doigh lium co rachair do reir do spioraide ghradhmhaire fein at inntinn co h-iomlan do reir na mbriathra so, quam dilecta tabernacula<sup>1</sup> tua, Domine virtutum : concupiscit et deficit anima mea in atria Domini .i. a Thighearna na subhailci,
- 15 is mor is intsanntaidhi do thabernacuil, gurob aire sin do shanntaidh m'anumsa aitreabhadh maille rit, amhail adeir in salm, quam magna multitudo dulcedinis tue, Domine, quam abscondisti timentibus te .i. is mor do bhinnesaibh<sup>2</sup> examhla do fholchas, a Thighearna, fa chomhair na droingi ara fuil t'egla dhileas, amhail dhearbhas in faidh in tan adeir, quando<sup>3</sup> (43a2)
- 20 veniam et apparebo<sup>4</sup> ante faciem Dei .i.<sup>5</sup> budh fhollas damhsa in ghloir so in tan rachad<sup>5</sup> a fiadhnaisi aighthi in Tighearna. Bith a dheimhin<sup>5</sup> agad da tinnsnair t'inntinn co duthrachtach is na neithibh so, na budh trom agus na budh ghruamdha let
- 25 méid treighenais, na tromdhacht shilens, na fad-fhuirechrais, na pian, na tarcuisne, na riaghla da troma da cuirfidhthear ort, oir budh dheimhin let a fiadhnaisi na gloire ata agad, corob a n-aisgidh uili fhuarais hi. Or leghtar ar Iacob mac Ysac co raibhi seacht mbliadhna a' modhsaine do chinn Racel
- 30 d'fhaghbhail ona tuistighibh, agus do conncas don ghradh sin ina aimsir ro-ghirr. O do conncas don duine a fhuair sé do thes agus d'fhuacht agus do shaethar imarcrach ina laithibh ro-gherra ar son mna so-thruaillighthi, cidh fa cuirfidh aen neach a suim doghraing da h-airdi<sup>6</sup> ag rochtain chum na gloiri
- 35 suainmhighi do-thruaillighthi? Cainidh na peacaigh anois na

<sup>1</sup> Ms. in tabernacola . . . . concuscit

<sup>2</sup> Ms. dobinnesaibh

<sup>3</sup> Ms. quando quando

<sup>4</sup> Ms. apparepo

<sup>5</sup> Imperfect owing to cutting the edge of the folio.

<sup>6</sup> Ms. dahahairdi



- laithi agus na h-aimseara ro-dhiomhaine rucubair as ac deanumh an pheacaidh, oir gach fad bit ina mbethaidh is airditi a ndamnadh<sup>1</sup> e. Denaid na firein gairdiughadh agus subhachas ar son na h-umhla agus in t-saethair ghradhaigh do ronsad ag
- 5 denumh aithrighi, agus ag seachna in pheacaidh agus gach documhla dar fhuilngidar, or gach meid do laithean agus do bhliadhnaibh tucadh doibh mar so, is i in meidi sin imdhaighthear agus méaduighthear a tinnluicthi. In tan rachair do chaithimh na gloiri sin, aderaid maille re gairdeachais mhor mar adubhairt
- 10 Daibhidh, letati sumus pro diebus quibus nos humiliasti : annis quibus vidimus mala .i. fuarumar gairdeachas ar son na laithean ar umhluigh tu sinn, agus ar son na<sup>2</sup> mbliadhna a facamar na h-uilc, agus rachaidh in doilghis agus in t-acaineadh uain, agus rachmid a flaithemhnas Dhe do ghabhail gairdighthi agus
- 15 gloiri do ghréas. Da tucair so dot uigh co duthrachtach, ni thoirseochar do chraidhi ar son fad do dhocumhlachta na cruas do t-saethair, na dearoile do bheathadh, or nir chruaidh saethar, agus ni fada aimsear, agus ni h-aidhbhseach bliadhna da fad na da doilghi o faghthar conach na gloiri neamhdha. Agus bith
- 20 a dheimhin agad corob lan conaich beidhir ma do thogbhais do chroch is na ceithri neithibh so (43b1) romaind, agus beith do-ghluaisti cengailti indti ac tabhairt na neithe so dot aire co neamh-chodultach o shuilibh fhuireachaire do chroidhi, iondas co coimhéadair trit na neithe so thú fein o cach uili locht.
- 25 Cuir in<sup>3</sup> fheachain shoir sis anois .i. do gheineamhain truaillighthi neamh-ghlan, agadt umhlughadh fein co firindeach. Cuir in fheachain shiar anois do dhes .i. neamh-bhrigh do chur i ngach uili ni, ac smuaineadh do chrichi deidhinigh. Cuir in fheachain tuaigh don leith chlí .i. ecla pian ifrinn do bheith ort gan scur.
- 30 Cuir in fheachain bo dhes suas .i. sanntughadh na gloiri neamhdha od chroidhi co h-iomlan. Agus dena comhnaidhi mharthanach is in croich so agus cengail co daingin ria, oir cidbe taebh da fechfair mar so, aitreabhochar a flaitheamhnas<sup>4</sup> Dhe. Corob aire sin féadaigh a radh maille re h-indtinn lasamhain mar
- 35 adeir Daibhidh is in t-salm, confige timore tuo carnes meas,

<sup>1</sup> Ms. an amnadh<sup>2</sup> Ms. na na<sup>3</sup> Ms. omits in<sup>4</sup> Ms. flaithamnas

a iudiciis<sup>1</sup> enim tuis timui .i. ces mo cholann dot ecla fein, a Thighearna, agus co h-airithi ar ecla do bhreitheamhnais ghruamdha. Da n-osluicthir suili do chroidhi ar feadh do bheatha mar so, ni h-eadh amhain adearar rit fech, acht claen do chluas dochum na seirbhisi.

DE TRIPLICI OBEDIENTIA .i. DONA TRI SEIRBHSIBH.

Agus is orra so is claenta do chluas, dochum na seirbhisi frindighi nach fuil mellta. Agus narab dochum a faicsina do thoil na ndaine do dhenair hi: agus na dena breitheamhnas idir na h-aithintibh do-ghenntar dit, agus na dena deiliughadh idir na neithe aithinter dit .i. na fiarfuigh cread fa ndinganta<sup>2</sup> in ni aithintar dit, no cread hé re denamh, agus na dena tarcuisne na mi-dhingmhaltacht ar an ti do ni in aithne, agus na dena co mi-thoileamhail na maille re leisci na re contrardhacht na re mi-dhingmhaltacht, or ni fhaghair acht pian t-suthain do chind na seirbhisi a n-oibrighthi na neithe so, acht muna fhoiri **f**urtacht a lor-ghniomha neach. Maseadh, bisi ullumh dochum gach aen neich da n-aitheontar dit, agus tabhair dot uigh beith umhal dod phrelaidibh mar Dhia ar a ghradhsan agus co caoinfhuarach<sup>3</sup> agus co milis agus co sduiderach agus co forbhfaelteach toilemhail agus co dighair agus co h-indtinneach agus co h-anorach duthrachtach, amhail adeir se .i. adeir an Tighearna a persain na prelaiti, cidbe eistis<sup>4</sup> misi, eistidh se sibhsi, cidbe tharcuisnighis misi tarcuisnighidh<sup>5</sup> se sibhsi. Adeir se fos, et in auditu auris obedivit mihi .i. a n-eisteacht a chluas do rindi an t-umhal seirbhis, oir do rinde umhla damh mar do chuala a chluas m'aithne. Is cóir don deiscibal ghradach a sheachna ar gach uile mhodh a racha sé dochum oifici a n-airdeochai e, no dochum naemhthachta an adhmholta bhreige, (43b2) no<sup>6</sup> ag iarraidh gras agus a' creid no ag tabhairt tinnluicthi, agus ac tarraing croidhi na ndaine aenda chugad o chomhradh fhallsa, agus ac nemh-tathair na ciontach, agus ac denamh a sheirbhis co fiadhnach do mheadughadh a onora, agus aga thaisbenadh

<sup>1</sup> Ms. ad iudicis

<sup>2</sup> Ms. ninganta

<sup>3</sup> Ms. caen barr

<sup>4</sup> Ms. estis

<sup>5</sup> Ms. tarcuisnighi

<sup>6</sup> Ms. na, but delete na ?

fein so-ghradhaigh co fallsa agus e ag dul a n-inmhe trid fein  
 no tre neach eli. Maseadh bid se arna choimhéigniughadh  
 o umhla ghloin agus o ughduras an uachtarain. Agus da faghair  
 5 a thoili fein. Narab dochum soláis na dochum a shocamhail  
 fein reachas a tighearnas, acht d'fhuireachras na tarbha  
 choitchinn do fein agus do chach, agus do shlainti na n-anmann,  
 agus muna dearnair mar sin, rachaidh tarbha agus sochar na  
 seirbhisi uait, oir in umhla do ni dochum suaimhnis na neithe  
 10 n-aimsirdha ar do<sup>1</sup> tharbha fein, ni hi is umhla ann. Agus  
 ma do h-aithneadh dit do rogha do dha neithe no ní is mo,  
 na gabh sin chugad ar son co ndubhairt rit an ní as ferr leat  
 fein do dhenamh, acht toil agus rogha an uachtarain. Ní  
 15 teid toirrthi na h-umhla, acht dona dainibh dhalla, nach tuiginn  
 a tarbha agus a sochair foirfi, corab aire sin fiarfuigheas in  
 prelaid dibh, cad dob ail libh do dhenamh co ndearnadsa daibh  
 he? Maseadh abairsi mar so, Domine, quid me vis facere<sup>2</sup>  
 .i. a Thighearna cad dob ail leat do dhenamh damh: amhail  
 20 adeir in salm, paratum cor meum, paratum cor meum .i. ata  
 mo chroidhi ullumh do choimhlinadh gach uile neithe aithintear  
 dim in prelaid do reir a thoile, cidbe slighi ghebbhas mu thoil  
 fein: oir ni fhuil ni is saebhi<sup>3</sup> don lucht uird na ceimniughadh  
 do reir a toili fein, amhail adeir Bernard, nach fuil re loscadh  
 25 a n-ifrean acht an toil dhilis bhis ac neach, nach ail leis do threigin  
 abhus, amhail adeir an proverb so Bernard, nichil ardebit in  
 inferno nisi propria voluntas: tolle propriam voluntatem et  
 infernus non erit .i. is i in toil dhilis is lasair a n-ifrean, agus  
 togaidh an toil sin agus ni bhia ifrean ann. Is i is toil dhilis  
 30 ann, in toil nach fuil coitchinn ac Dia agus ag an chomharsain.  
 Gemadh maith do thoil fein, is ferr do reir na h-umhla a cengal  
 re toil an uachtarain. Maseadh bi ni is teo agus ni 's  
 duthrachtaidhi a' coimhlinadh an bhreitheamhnais do chuireadh  
 ort na mar do bhethea as t-ughdaras fein ris in saethar cheadna,  
 35 oir is ferr in umhla na an idhbairt, amhail adeir in<sup>4</sup> proverb  
 so, melior est obedientia quam victimae. Agus is ferr duit  
 da reir sin, cluas do chroidhi do chromadh co duthrachtach

<sup>1</sup> Ms. da<sup>2</sup> Ms. pacere<sup>3</sup> Ms. is aeibi<sup>4</sup> Ms. omits in.

dochum na neithe aithintear dit, na moran oibrighthi d'idhbairt do Dhia o dhuthracht do thoili fein : oir is ferr in da thoil (44a1) do choimhlínadh iona in aen toil : agus a foirbhtheacht na h-umhla tuictear so. Gé iat na prelaiti dhligheas in umhla, is  
 5 iongantach an tarbha eirghes da tabairt dona h-iachtaranaigh. Oir is mór tarbha na h-umhla do-nítear don uachtaran, agus is mo na sin a denamh dona dainibh chomhthroma, agus is ro-mhó a denamh dona dainibh is iachtaraighi na tú fein. Is si in umhla so do choimhlín Criost ac eisiomlarughadh na ndaine,  
 10 or do rinne umhla da Athair co bas na croichi. Agus do bhi sé ac modhsaine do Mhuire agus do Ioseph agus do chuaidh se leo co Nasareth agus do umhlaigh e fein d'Eoin aga blaistedh agus do choimhlín se gach uili fhirendacht is in umhla. Tabhairsi umhla dott uachtaran<sup>1</sup> maseadh, agus tabhair anoir dona dainibh chomhthroma,<sup>2</sup> agus umhla dona dainibh is isli. Ma do chlaenais do chluas agus do chridhi dochum na neithe so co foirbhthi, dearmait tech t'athar agus do phopul fein, agus is amhlaidh do dhenair so:—ma do dhearmadais do bhésa agus do ghnathughadh agus do cheadfadha agus toilemhain dúchusa  
 20 nadura co leir,<sup>3</sup> agus a claechladh co so-dhelaighthi agus tu fein do choimhéad ona lochtaibh immuigh agus t'anam do athnuadhughadh astigh co foirbhthi. Madh áil leat do cheadfadha do choimhéad co duthrachtach, coimhéad ar tús do chroidhi co foirbhfi. Gurob aire sin adeir in t'ecnaidhi,  
 25 omni<sup>4</sup> custodia custodi cor tuum, quoniam ex ipso vita procedit .i. coimhead ar tus do chroidhi ina cach uili fhriochnumh os uadha fein tic in bheatha, oir is uadha ata coimhéad gach uili cheadfadha.

#### DE AUDITU<sup>5</sup> .i. DON EISTEACHT.

30 Oir is coir na cluasa<sup>6</sup> do choimhead gan mbeith forbhfaeilteach na ullamh na fuaranach<sup>7</sup> na gabhaltach na cicrach dochum gach comhradh.<sup>8</sup> Agus na h-éistedh co h-indtinneach fabhaill,

<sup>1</sup> Ms. uachsan

<sup>2</sup> Ms. commtroma

<sup>3</sup> Ms. colleir

<sup>4</sup> Ms. omnia cusdodia cusdodi . . . procedit

<sup>5</sup> Ms. Visu. The chapter De Visu, mentioned in the index, is omitted—the title in Latin alone surviving here.

<sup>6</sup> Ms. an chluas

<sup>7</sup> Ms. uaranach : read caoin-fhuaranach ?

<sup>8</sup> Ms. coimhradh

na nuadheacht diomhain ele, na crossanacht, na mi-cheadfadh, na murmar, na ithimradh, na comhrádh saebh. Oir grisaid lucht na n-eisteacht toileamhail na neithe ndíomhaine dochum athroithi. Gurob aire sin adeir Ieronimus, si non<sup>1</sup> esset auditor, non esset detractor .i. muna beith in t-eisteacht, ni bhiodh in t-athimradhach. Bith a fhis agad maseadh, da ndeachmais o eisteacht an ithimraidh nach<sup>2</sup> beth se ann, or dobo ecal leo sinne agus ar mi-rún dochrach dochum in inndechtha. Oir ní fhuil aen ní anns an indtinn neimh-chiuin etroim sho-ghluaisti is mesa na creitimh ro-urusa do<sup>3</sup> cach aen ní, agus briathra lucht an ithimraidh do lenmhain o indtinn mheardhanta, amhail adeir Bernard, detrahere<sup>4</sup> an detractorem audire, quid horum dampnabilis sit non facile dixerim .i. ní h-urusa leam a bhreathnughadh cia is mo dochoir,<sup>5</sup> in t-athimradh do dhenamh na d'eisteacht. Na bí do chluas, maseadh, a chailleach dhubh ata ana mnai phósta ac Criost o 'tai si arnad choisreacadh co foirfi, ar ti a salchadh agus a truallighthi agus a tuitme o Dhia ar mhian na neithe ndiomhain trom peachthach so-thathaire so, agus seachain iad mar neimh marbhthach no mar chloidhimh da fhaebhar. Gurab aire sin adeir an t-ecnaidhi, sepi<sup>6</sup> aures tuas (44a2) spinis ne audiant linguam nequam .i. dena daingen don spin fad chluasaibh eadrat<sup>7</sup> agus aingidheacht in chomhraidh, agus dena cearcaill d'aithrighi agus d'ecla Dhia timchill do chroidhi eadrat<sup>7</sup> agus cloidhimh na tri faebhar fhadhbhas tú on gairdeachas t-suthain. Agus an croidhi aithnis searbhas a anma fein, ní leigenn sé gairdiughadh comhaithach ann, mar atá fear an aithimraidh arna fhadhbhadh on conach flaithammtha nach leicend croidhe indraic in fhirein chuici. Na bi mar bhoigsimha acad ghluasacht o gach uili chomhradh leis gach aen ghaith: agus na claen dochum na n-adhmholta mbreigi agus na tabhair a chonaich fein d'aen neach da ndingna tarcuisne na tathair ort, agus na gluaiseadh fearg na díomhainis ele thú do bhuaidhradh do shigha. Na bogadh do chluas o bhindis

<sup>1</sup> Ms. omits non esset.<sup>2</sup> Ms. na<sup>3</sup> Ms. da<sup>4</sup> Ms. detrateri . . . detraten . . . borum . . . dixerem<sup>5</sup> Or read do choir?<sup>6</sup> Ms. cepi . . . audent<sup>7</sup> Ms. adrat



na canntaireachta ní is mó na on tex gan cheol, amhail adeir Augustin, quotiens plus me delectat cantus<sup>1</sup> quam id quod canitur, totiens me penaliter peccasse confiteor .i. gach uair is bindi lium in chantaireacht na an tex, admhaim co peacuighim  
 5 co pianamhail. Ma tá so ina chin, is doigh linn is mor an choir do ní an eisteacht na cruitend agus na timpán agus na n-orgán agus na liuit agus na ngitarn agus na mbuabhall agus na n-adharcch agus na sughradh agus na mbindis mbaeth ndíomhain ele. Tusa iomorro, madh ail<sup>2</sup> leat ceimniughadh do dhénamh  
 10 d'indtinn ghloin dochum molta na naemh agus na n-aingil ata lán do bhindis agus do ghlóir, diult gach uili dhíomhainis an-imchubhaidh uaitt.

DE OLFACTU<sup>3</sup> .i. DON BHOLTANUGHADH.

Oir is cóir in t-srón do choimhéad ar ecla co mmellfaidhthi  
 15 dochum díomhainis o bhaladh na neithe ndeagh-bhaladh, amhail atait na h-uindminti deagh-bhaladh examhla, amhail ata muscata agus na spisraidhe aromata agus na luibhi agus na blatha agus na croind agus in duille agus na biadha agus na deocha deagh-bhaladh agus a cosmhaile, iondas nach mealltar an croidhi  
 20 trithu so d' fhaghbhail t-síraidheachta in bhréntuis t-suthain agus na pian n-aicinta. Oir do ghebhair brentas sír ar son in bhalaidd dobo milis leat, amhail adeir an faidh. Da roibhi do cheand no do chroidhi eslan, gabh boltanughadh creacht Chriosd agus a fhola agus a choroine agus a chroidhi agus  
 25 sasfaidhthear do ghalar ní is inilli agus ní sa mílsi uatha. Agus gebe<sup>4</sup> sástar aen uair amhain on boltanughadh ro-mhilis, ní faicfaidhthi do na dimhainis ele so acht mar mhorgughadh ndo-choidribha.

## DE LOCACITATE .i. DON LABHAIRT.

30 Oir is coir an bel agus an tengha do choimhéad co maith<sup>5</sup> o gach uili dhroch chomh- (44br) -radh, mar ata ithimradh agus murmar agus crossanacht agus celg agus moladh bhréici agus tarcuisne agus brég agus eithach agus aithis a nDia no

<sup>1</sup> Ms. candus . . . peccace<sup>2</sup> Ms. mad ailt<sup>3</sup> Ms. olifactu<sup>4</sup> Ms. ge<sup>5</sup> Ms. commaith



a nduine agus mi-chlu agus a cosmhaile. Bith a fhis agad, a dhuine, os éicin résun don bhreithir dhimhain ele la na breithi, curab cruaidh agus curab ro-chruaidh don droing so adubhramar. Maseadh, madh áil leatsa buaidh do bhreith, na suigh a fochair

5 na droingi so aca fuil cloidhimh gear tri faebhar dochum do bhualti mharbhas triur do<sup>1</sup> cach buille .i. iad fein ar tús, in tan fhoillsighit a mbeith folamh on grádh, agus lucht a n-eisteachta ann sein mharbhas an grádh bhis aca, agus an lucht ar a ndentar he acc marbhadh a clú. Bid drong ele ann

10 fholchas a n-ithimradh agus is edh adeirid,<sup>2</sup> ni aibermainsne ni re dainibh eli orra so, agus in t'iúl do chualabhairsi is fír e, agus cidh inmhain linne iad, ni fhéad a ceartughadh. Agus adeirid drong ele aca, is deimhin curab maith in lucht chrabhaidh iat a morán do mhodhaibh, agus atait siat an-umhal mi-

15 dhuthrachtach do-cheartaighthi a modhaibh eile. Adeir drong ele curab mór in dighbhail a mhéid do t-saethair agus do shubhailcibh maithi ata indta sut agus iad aca milleadh ar beacan. Seachainsi, a dheiscibal ghradhach, co duthrachtach nach fadhtar tú is na lochtaibh so, amhail adeir an t-egnaidhi,

20 quia corrupunt<sup>3</sup> mores bonos colloquia prava .i. co truaillit na comhrait saebha na besa mhaithi. Maseadh na tarra tar lochtaibh na tar maindeachtnaighi duine re duine ele, acht muna ticir ris fein aca theacasc co trocaireach, no aca cheartughadh a fiadhnaisi morain, no ac furalamh a cheartaighthi<sup>4</sup>

25 ar in uachtarán, no ar nech eile aca fuil cumhachta a cheartaighthi. Dena a fhurtacht ar gradh Dhia co cairdemhail mar fhear ghuasachta móir, agus muna derntar mar so he, ata se ana mhurmar agus ina ithimradh. Atait drong ele dibh ac dítin a locht fein agus nach scuirend a ghearan agus a mhi-chlú a

30 companach. Agus na indtsamhluighsi tu fein riú so, agus narab ail leat tú fein do fhaicsin ionmholta choidhchi o thathair duine ele. Agus na bí gairsemhail na garramhail, agus na bí ac aithris na neithe nuadh agus ac tuirimh neithe ndiomhain maille re bhriathraibh blaithi, acht mol neach co coigiltach,

35 agus tathair ni is coicilltaighi da ndearnair, oir is o imarcraich an chroidhi labhras an bél, ar son co foillsighthar ar briathraibh

<sup>1</sup> Ms. da<sup>2</sup> Ms. aderait<sup>3</sup> Ms. corrumfunt<sup>4</sup> Ms. ceartaithi

in duine ammuigh ciondas bhis sé astigh. Corob aire sin tuicter da labhra in duine co toileamhail do chailidheacht an bhidh, a bheith craesach, agus da labhra d'fhoirm agus do chail na mban,<sup>1</sup> fer druisci sin, agus da labhra do ghael agus do chonach, in diomas sin. Da labhra d'oibhfici agus d'anóir agus do phrelaideacht, sainnt sin; agus dona h-anndlighibh do rintheadh do fein, feargach sin. Da labhra d'airdi caich agus da tharcuisne fein, tnuth sin. Da labhra d'fhuath agus d'asaenta caich, fear fichá hé. Da labhra do ghníomh no do thathair na prelaith, murrar sin. Da labhra d'imarcraigh in cheartuighthe,<sup>2</sup> duine righin no ro-chruaidh no suarrach uime fein sin. Da labhra d'fhanamhad no do neithibh étroma, duine utmall folamh sin. Da labhra se brec co h-urusa, bás anabaidh sin. Ma fear luighi do thabhairt co dian no co toileamhail he, no ma fear eithigh, na creidtear do. Ma neamh-fhoighideach hé, fear as-urramais agus (44b2) duine so-fhuathuighthe sin. Ma mian lais na neithe saeghulta, duine damunta hé. Cidbé bhes maindeachtnach no toirirseach dochum na ndeagh oibrighthe, duine leasc sin. Cidbé bhes ullamh forbhfailteach dochum na n-oibrighthe ionmholta, duine duthrachtach naemhdha he. Arna chloistin sin duit, teith an raed agus caoimhain an t-anam. <sup>3</sup>Ar eglá co fuighthe so-thathaire thu ona neithe so adeir, coimhéad do bhél agus do thenga o gach ní dhó-cheartuighthe dhó-mhúinti. Agus is tarbhach duit thú fein do sheachna ar na comhráitibh sin. Agus na bith do mhuindtearas re dainibh bhrasa, na re leanbhaigh, na re dainibh an-egnaidhi, oir adeirid co neamh-fhechsinach a mbeith ina n-oilibh. Tabhair dot uigh do chomhradh do bheith tostanach, ciuin, silensach, beac, isil, tearc, blasta, iondas co tigmhuigheadh co tarbhach a chach, agus co mbia se arna thomhas o mhéid na deisribhdi co coitcheann agus gan beith bras na díomhain na feargach na caindteach. Na bí a' gabhail leith-sceil dot bhriathraibh fein agus ceartaigh briathra cáich, agus na tathair cáich, agus muna dearnair mar so, ní h-aimsir amháin do mhillis acht do phecaighis co trom. Tabhair dot

<sup>1</sup> Deliberate change of gender to make the text applicable to men rather than to women.

<sup>2</sup> Ms. ceartaithi

<sup>3</sup> Ms. does not mark a new sentence here.

- úigh curab a laimh na tengadh atá bás agus beatha : bás in tan adeir si an t-olc agus dhiúltas an mhaith, beatha in tan adeir si in mhaith agus dhiultas an t-olc. Curab aire sin is coir urnaighi agus fuirechras do dhenamh amhail adeir in faidh
- 5 .i. pone Domine, custodiam ori meo et ostium circumstantie labiis meis .i. cuir coimhead ar mu bhél, a Thighearna, agus duin mo dhoras do thoirmesc an aindlighe iondas co ticair iul an neith<sup>1</sup> aderaind damh, agus ciondas aderaind he, agus ca h-uair aderaind, ar egle mo ghabhala o ghaisthighibh mo bhéil fein.
- 10 Tegmhaidh fos moran do naimh<sup>2</sup> agus do lucht chrabhaidh do bheith ar lasadh do dhuthracht agus do ghradh ac tinnscaint a comhraidí agus co n-abraid no go n-eisdid ní asa n-imthighid<sup>3</sup> folamh toirrseach leasc. Da madh neithe ghrasamhla no spioradalta do cheimneochadais, is ar lassadh do ghradh agus do ghairdeachas
- 15 do imtheoghadais. Smuain co friochnumhach, maseadh, a fuil do ghuasacht agus d'ecla is in comhradh da gach aen le madh mian beith co maith. Gurab aire sin comharlighimsi duitsi t'anam fein do shlanughadh co h-inill agus seachain na neithe so adeir in meid fetfair do choimhead do shitha.

20 DE NON IUDICANDO .i. NA DENA BREITHEAMHNAS AR NEACH.

- Agus madh ail leat do bheil agus do thenga do choimhead co ddisdinach, seachain aithimradh do phrelaid agus do<sup>4</sup> chompanach : agus da faicir ní so-thathaire inntu, na tathair co luath iad, acht fiarfuigh ar tus dit fein,<sup>5</sup> cia thu fein, ac
- 25 denamh breithemhnais ar neach ele agus cora measa tu fein ? Oir is mor cas a fuilidh fein ní is mesa (45a1) agus ní is ain-egnaidhi agus ní is mi-chraibhdighe na in drong ar a fuil do bhrithemhnas : amhail adeir an soisceul, quid autem vides festucam<sup>6</sup> in oculo fratris tui, et trabem quae in oculo tuo est non consideras<sup>7</sup> ?
- 30 Ypocrita ! eiice<sup>8</sup> primum trabem de oculo tuo et tunc prospicies ut educas festucam de oculo fratris tui .i. a fhir an fhuar-chrabhaidh, cread fa faici in brogh beac fa shuil do bhrathar,

<sup>1</sup> Ms. a neith

<sup>2</sup> Ms. donnaimh

<sup>3</sup> Ms. ní gid

<sup>4</sup> Ms. omits do.

<sup>5</sup> Ms. omits fein.

<sup>6</sup> Ms. festu quam

<sup>7</sup> Ms. sideras

<sup>8</sup> Ms. ece . . . deducas

agus nach faici in t-shail mhór atá at shúil fein? Maseadh  
 bean in t-sail as dot shúil fein ar tús, agus bean an brogh a  
 súil do bhrathar ann sein. Fiarfuighim dit anois ciondas bheanas  
 an breitheamhnas<sup>1</sup> rit, oir ní iarrann neach in breithemhnas  
 5 so ort, agus ní h-eigin duit résun do thabhairt tar do chend  
 so: amhail adeir an t-apstol, unusquisque onus suum portabit  
 .i. imchuiridh gach neach a eire fein. Bith a dheimhin agad  
 na daine do ní na neithe so, breithnuigh co fuil iúl aca nach  
 fuil agadsa, agus co fuil adhbhar h-eigin aca nach tuigi, agus  
 10 tigemha comadh mesa do dhenta fein na neithe so na don<sup>2</sup>  
 aes sin. Abair rim maseadh, cread chum a thainic tu? .i.  
 in do dhénamh breithemhnais ar lochtaibh cháich, no ne nach  
 mó thainic tú d'iarraidh t-shlainti t'anma fein, agus do dhénamh  
 aithrighi dúthrachtaigh ad pheacaidh agus ad<sup>3</sup> dhíomhaineas?  
 15 Agus cia an<sup>4</sup> neach fheadas beith co maith<sup>5</sup> do neach ele agus  
 co h-olc do fein? Agus da tuctha na trí neithe so<sup>6</sup> dot úigh co  
 duthrachtach, ní dingenta breithemhnas urusa ar neach eile.  
 Smuain is in breithemhnas dhímhain so do ní tu féin a fiadhnaisi  
 an bhreithimh chruaidh fhirendach ata agad agus 'cud fhaicsin  
 20 amhail adeir, nolite iudicare et non iudicabimini: in quo enim  
 iudicio iudicaveritis<sup>7</sup> iudicabimini .i. na dena breithemhnas  
 agus ní dingintar breithemhnas ort, agus da ndearnair  
 breithemhnas ar aen ní, do ghentar breitheamhnas ort anns  
 an<sup>8</sup> ní cheadna, amhail adeir in t-apstol, si nosmet ipsos  
 25 diiudicemus .i. da ndearnam breitheamhnas oruind fein,  
 ní dhightar breithemhnas ele oraind, agus da ndearnam so,  
 ní dhingnam<sup>9</sup> breitheamhnas urusa ar neach ele. Cidbe lenab  
 ail a bheatha fein do scrúdadh agus do reimh-fheicsain, do  
 ghebha se indti nach indlorgaireachta do coir duine ele, acht  
 30 foillseochaidh se o indtinn umhail fhirenda na daine ele naemtha  
 o dhochraidheacht a bheathadh fein. Leghtar a mbethaidh  
 in athar naemhtha re n-abur Arsenius, co ndubhradh ris cor

<sup>1</sup> Ms. breithemhnusa<sup>2</sup> Ms. dod aes<sup>3</sup> Ms. a dimaineas<sup>4</sup> Ms. a neach<sup>5</sup> Ms. commaithe<sup>6</sup> Ms. omits so.<sup>7</sup> Ms. iudaveritis<sup>8</sup> Ms. a ní<sup>9</sup> Ms. dignam

bheandaighthi he co foirfi ar son corab iad a pheacaidh fein do chain se ar an saeghal, agus is doich lim cibe do chain a pheacaidh fein, nach derna se breithemhnas ar peacaidh caich. An uair do gheibhidh in fear so coir no aithis a nduine  
 5 eile, do bhid aca shaeradha co h-ind- (45a2) -tinneach agus co tarcaisneach umhal ann fein. Corob aire sin adeir Bernard, omnino<sup>1</sup> cave alienae conversationis esse aut curiosus explorator aut temerarius iudex .i. seachain foillsighthi phroisemhla beathadh na ndaine ele, agus na bi ad bhreitheamh mheardhanta<sup>2</sup>  
 10 orra, agus ge do fhaicthea oibre saebh agad chomharsain, corab mó shaerair he. Agus<sup>3</sup> muna féadair a oibre do shaeradha, saer nach dochum uilec do bhí a indtinn acht ainbhfis no melladh no cás éigin ele. Muna féadair a shaeradha a modh ele, abair corab ro-mhór an temtasion do rinneadh air. Cread do dhenadh in temtasion sin dimsa, da mbeith co mór<sup>4</sup> na cumhachta ud aigi indum? Agus ní h-aga radh rit gan tathair do bheith agad ar ciontaibh caich ataim aga radha so, agus ní da ligan torat lais gan ceartughadh, acht nach áil lim tu do dhenamh breitheamhnais dhamunta, na foillsighthi shunnradhach ar  
 20 gach nduine. Madh ail leat do lochta fein do scagadh co maith,<sup>5</sup> na cuir iúl a n-adhbhar lochta na ndaine, mar ata comhrádh saebh agus silleadh sibhlach na sul do sheachna co friochnumhach.

## DE TACITURNITATE .i. DON TAST.

Maseadh tabhair grádh don leightheoireacht<sup>6</sup> agus don  
 25 urnaighi agus tabhair don t-silens, oir is i so buime agus eochair agus coimhéad in chrabhuidh uile agus na subhailci co leir. Corab aire sin adeir Augustin, curab he in tast maith funndaimint gach uili chrabhaidh, agus gan murmar agus gan leisci ar fear a dhéanta. Agus na bith eagla anfaindi do chuirp na do chind  
 30 ort is in t-silens, oir ní dhein se urchoid do neach ar bith acht lucht an mhumair na na leisci, no dona dainibh ata buaidheartha o<sup>7</sup> smuaintighibh dhiomhaine, no dona dainibh bhriathracha. Maseadh creidsi co ndein in silens furtacht do lucht na toile

<sup>1</sup> Ms. omnia . . . aligene conversacionis . . . temeraris . . .<sup>2</sup> Ms. meardana<sup>3</sup> Ms. repeats agus.<sup>4</sup> Ms. commor<sup>5</sup> Ms. commaith<sup>6</sup> Ms. legthoracht<sup>7</sup> Ms. os



maith agus co ndaingnighind na h-anfaind agus co ndein  
 forbhfailti dona dainibh thoirrsi agus co ndein comhfhurtacht  
 dona dibheartachaibh agus co sasann se na h-eslann agus togbhann  
 na daine thuitmheacha agus co lasann na h-urnaighthi agus  
 5 co ngradhaighind na smuaintighthi agus co n-ardaighind lucht  
 an indtsamhluighthi, amhail adeir an faidh .i. in silentio<sup>1</sup> et  
 spe erit fortitudo vestra .i. is a tast agus a ndochas do ghebhthai  
 neart, agus ni dubhairt se bhur n-anfainde, na bhur n-eslainti  
 ann so. Adeir Ieremias, bonum est viro cum portaverit iugum<sup>2</sup>  
 10 Domini ab adolescentia<sup>3</sup> sua .i. is maith don fhear imchuiris  
 cuing in Tighearna as a oigi. Suidhfídh in duine bhes ana  
 aenar agus do dhena tost agus eireoch- (45b1) -aidh fein os  
 a chinn fein agus sailteoraidh se ar na neithibh thalmhaidhi  
 agus chorpardha ac smuaineadh na neithe milis flaithemhtha  
 15 ina<sup>4</sup> shilens uaigneach thorthach<sup>5</sup> fein. Tabhair dot uigh anois<sup>6</sup>  
 an<sup>7</sup> mhéid fhoghnas an silens buidh trocuireach, agus a dénann  
 imarcraigh an chomhráidh do dhighbhail, agus bith a dheimhin  
 agad cidbé smuaineas a pheacaidh fein agus pian ifrinn agus  
 a chríoch<sup>8</sup> dhéighinnach do shír agus glóir fhlaithemhnais  
 20 Dhia o indtinn lasamhail, saindteochaidh se co h-indtinneach  
 o thoil in chroidhi silens milis agus uaingius inntinne. Agus  
 dobadh ionann le lucht an t-silens<sup>9</sup> fhirindighe a cur dochum  
 bais no dochum dorais ifrinn bhuan re comhradh na re casaibh  
 saegalta. Oir tuicidh an indtinn ata arna beandachadh do  
 25 Dhia nach féadann si na gairdighthi neamhdha agus na neithe  
 domhunda do thagmhang a n-aein<sup>10</sup> fheacht. Bisi maseadh,  
 a bhean phosta Chríost at aenar ag tabhairt grádha don t-silens,  
 iondas co coimhéada tú tú féin do Dhia ina aenar, os é do  
 thoghais ana aenar tar chách uile. Agus bith a fhis agad co  
 30 fuil fear pósta naireach agat, agus<sup>11</sup> nach ail leis e fein do  
 thaisbenadh duit a fiadhnaisi caich. Agus créad ata duitsi, a  
 bhean phosta Chríost ris in cethirn agus re h-imarcraidh an

<sup>1</sup> Ms. silencio<sup>2</sup> Ms. omits iugum Domini.<sup>3</sup> Ms. atolencia<sup>4</sup> Ms. in silens<sup>5</sup> Ms. thorrach<sup>6</sup> Ms. anos<sup>7</sup> Ms. a met<sup>8</sup> Ms. crich<sup>9</sup> Ms. tilenns<sup>10</sup> Ms. aeineacht<sup>11</sup> Ms. omits agus.



chomhraidh, acht beith ag sclaidheacht agus a' comhradh rit cheile mhilis fein agus<sup>1</sup> at smuaintiughadh agus at urnaidhi? Oir mar nach féadann in t-aen tobur amháin sruthain iomdha examhla do thabhairt as, ni fhéadann in t-aen bhél urnaidhthi

5 mhilis agus diomhaineas comhraidh do thabhairt uadha.

DE GULA .i. DON CHRAES AGUS DO CHOIMHÉAD AN  
BHLAISEACHTA CO<sup>2</sup> MAITH iondas nach iara se biadh na  
deoch do reir datha na blasa, acht do reir eicintais. Agus na  
h-iarr gloir ar son treighinai na bidh da dearoilí, oir do  
10 mhill Iesau a shinnseardhacht agus a oighreacht ar bolgum  
brochain, agus do chaith Elias feoil mochrach agus i n-esbartin  
do thoil in Tighearna gan dighbhail da anmain. Corab aire  
sin adeirimm nach hi cail in bhidh na na dighi digeltar ar neach,  
acht a thoil agus modh a chaithmhi<sup>3</sup>: oir ciontdaitear neach  
15 a n-aran agus a linn agus a pis agus a ponaire agus a praisigh  
agus a n-uisci agus ina leithidibh do bhiadhaibh dhearoile eili,  
da caithir co h-imarcrach iad no roimh in uair iomchubhaidh  
no co lasamhain sduidearach no co miangasach no co craesach.  
Uch! Is truagh truagh! O do nithear peacaidh iomdha  
20 urchoideach is na proindibh dochraidhi so, cad do<sup>4</sup>-ghentar  
ris in cocaireacht agus ris in digh agus ris in fin agus ris in feoil  
agus ris in iasc shailti agus ris na lictubhairibh millsí agus  
rena cosmhailibh? Bid moran ann leis nach lor in biadh fein  
gan puidair agus neithe mellta eili do chur air do ghradhughadh  
25 agus do mheadughadh in chraois agus cuirid goirtes agus blassa  
examhla ele ar na biadhaibh do mheadughadh a craois, agus  
caithid luibhi noid spisraidhe do ghearughadh a deochadh<sup>5</sup>  
agus ni chuimhnighid a ceili firi agus fer pósta na h-anma .i.  
Isu Criost dar bhiadh domblas ae agus dar dheoch aiget do<sup>6</sup>  
30 bhar gradhsi. Agus ma chuimhnighthaoi, ni fhoillsighthi  
corab mna posta do sibh ar son cruais na riaghla bidh na dighi  
do reir indtsamhlughthi, acht cocaireacht agus neithe  
phroiseamhla sesgaire agaibh a n-aghaidh riaghla bhar

<sup>1</sup> Delete agus ?

<sup>2</sup> Ms. commaith

<sup>3</sup> Ms. chaithi

<sup>4</sup> Ms. omits do.

<sup>5</sup> Ms. doch

<sup>6</sup> Ms. da

- slanaighthi fein. Bid drong ele aca ac togbhail nathain tre phrois dona biadhaibh .i. is olc dom<sup>1</sup> cheand so agus buaidhreadh se an inchind agus is olc dona suilibh he fos agus tromaighi se in gaile agus ni h-ìomchubhaidh dom chailidheacht (45b2)
- 5 uile he agus is adhfhuathmhar a bhlas agus athnuaidhigh se m'èslainti agus ata naimhdinas aige rem bhallaibh co<sup>2</sup> léir. Cidbé tusa, a fhir na proisi so, fech dod chogus féin agus coigil don fher ata friotholamh duit agus don ti atá agadt eisdeacht ar eglá do mhurmair agus 'tai at immradh do agus don tí do
- 10 t-shaethraigh an phroind sin duit maille re dighbhala. Oir foillsighidh an phrois so nach deiscibal do Bhenedict tu adubhairt comadh lór dona braithribh da phota potaisti. Maseadh is deiscibal do mhaighistir in chrais .i. d'Epicurus tu, amhail adeir Solumh .i. fili non te effundas super omnem escam .i.
- 15 a mhic na doirt tu fein ar na mbiadh, oir is<sup>3</sup> slainti cuirp agus anma an caithimh measardha, amhail adeir an t-apstol, .i. esca ventri<sup>4</sup> et venter escis, Deus autem et hunc et has destruet .i. scriosfaidh Dia in biadh bronnmhar agus na bronna biadhmhara. Agus tabhair so dot uigh co h-indtinneach agus
- 20 corab mo t-shasfas tu t'eigentas na do thoil.

## DE LUXURIA .i. DON DRUIS.

- Oir tic si on chraos immarcrach bidh agus dighi agus as cóir a seachna o resunaibh iomdha. An chead reasun : or salchaidh si in corp, oir adeir an t-apstol corab leath<sup>5</sup> amuigh don chorp
- 25 atá gach uili pheacadh agus corab ann astigh pheacuigheas is in druis. An dara reasun : co fuil an<sup>6</sup> peacadh so bren a fiadhnaisi Dhia agus na n-aingil : corab aire sin adeir Genesis<sup>7</sup> co tuc Dia indeachadh an pheacaidh so o sreibh teinedh bhreine dhioghaltach do lucht na druisi. An treas<sup>8</sup> reasun : arna faghbhail ni shataighind si neach, agus crochaidh si an inntinn arna criochnughadh. An ceathramhadh reasun : mar choimhlionas neach an peacadh so, fuathighidh se na mna

<sup>1</sup> Ms. do<sup>2</sup> Ms. colleir<sup>3</sup> Ms. islainti<sup>4</sup> Ms. venter et ventrecis . . . hunc et alias<sup>5</sup> Ms. lethá amuig<sup>6</sup> Ms. a<sup>7</sup> Ms. gnícis<sup>8</sup> Ms. tres

dob annsa leis ar domhan, amhail dhearbhtar a Tamar. An cuigeadh reasun : do ní an peacadh so teghdhais<sup>1</sup> dhilis don Diabhul<sup>2</sup> do mhnai phósta ro-ghradhach Chríost. An seiseadh reasun : an t-anam do bheith arna shásadh ar tus o smuaintighibh mhillsi chobhsaidh in gairdighthi<sup>3</sup> neamhtha saluighthea<sup>4</sup> co dochrach is in peacaidh so he ona smuaintighibh neamh-ghlan agus o chriochnughadh na coiri. An seachtmhadh reasun : cach ní maith da ndentar a n-h-eagmais na genmnaidheachta nach tairbhaighind se. An t-ochtmdhadh reasun : fadhbhaidhthea<sup>5</sup> e o naire na h-oghachta, iondas nach feadtar a lesughadh o sin suas, amhail adeir Ieronimus .i. cum omnia possit Deus, virginem non potest suscitare<sup>6</sup> post ruinam .i. cid feadann Dia gach en<sup>6</sup> ní do dhenumh, ní fheadann se an ogh do truaileadh do aithbheochadh aris, gidh eadh feadaidh se a

15 sacradh o phein agus ní h-aíl leis coroin na h-oghdhachta do thabhairt di. An naomhadh reasun fana coir gradh mor do thabhairt don oghdhacht : a beith gaelmhar ris na h-ainglibh. Corab aire sin adeir Ieronimus .i. profecto<sup>7</sup> in carne praeter carnem vivere non terrena vita est sed celestis .i. is ionann

20 beith is in colann a n-eagmais na colla agus in bheatha neamhdha iar tarcuaisi na beatha talmhaidhe. Corab aire sin adeirimm corab airdi do luaidhigheacht an bheatha ainglighi do gheibh nech o thinnlaicthibh na ndeagh-bhes na a beith aigi do reir na naduiri : oir an duine bhis ana<sup>8</sup> aingil conách sin, agus an

25 tan bhis ina oigh subhailci sin. Tuic maseadh corab do reir na subhailci do gheibh an duine an conach ata ag an aingil do reir naduiri, agus corab iad oifigi tinnlaicthi Dhia iad araen. Da tugair dot uigh co friochnumhach (46ar) na neithe so, ní ghraidheochair salchar na colla da n-éis.

### 30 DE TACTU .i. DON TAGHALL.

Agus seachain ar tus do lamha o gach uili ní neamh-cheaduightheach. Maseadh na tabhair agus na gabh aen raed gan chead dot uachtarán, agus na h-oibrigh aen raed gan chead do. Agus

<sup>1</sup> Ms. tegais

<sup>2</sup> Ms. dibul

<sup>3</sup> Ms. gairdigi

<sup>4</sup> Ms. salch

<sup>5</sup> Ms. suscitari

<sup>6</sup> Ms. eni

<sup>7</sup> Ms. profeta . . . freter

<sup>8</sup> Ms. an

na taghaill ben, gemadh gael no gemadh arrsaidh no cemadh craibhdheach<sup>1</sup> hi, agus na glac a muinel na meadhon. Agus na faisc a lamh, agus na sil ina h-aghaidh hi. Gach ni narbh ail leat do dhenamh do dhuine duit, na dena fein ar neach ele é. Is i do fhreagrasa iar so .i. ni h-aill<sup>2</sup> lim in bharamhail sin do thabhairt damh, oir ata mo chogus daingin. Is é mo fhreagra ortsa ann sin .i. gin co dein se dighbhail duitse, co ndingna dod chompanach no dot chomharsain. Cin co dearnadh sé dighbhail<sup>3</sup> d'aen neach, atá sé mi-ghnéitheach<sup>4</sup> re dénamh, amhail adeir in t-apstol, seachain sibh fein ar gach uili ghné don olc, agus ni h-ar in oibriughadh ndi-mholta amhain, acht ar a ghneithibh eili.<sup>5</sup> Da dhearbhadh<sup>6</sup> sin, cach uair do bheirir<sup>7</sup> scannail do neach eili, is tu féin do dhamnas co sunnradhach. Corab aire sin aithnim dit gan tu fein agus fear do bheith a n-uaingis libh fein, gemadh gael he no cemadh craibhdheach. Agus na dena<sup>8</sup> comharthadha iomdha oir foillsighidh sin na mna do bheith folamh. Agus na h-abair briathra naid nathain iomdha idir na comhurthadha<sup>9</sup> so asa tuicfidhi dánacht na folmhachta<sup>10</sup> agus in mi-chrabhaidh ort. An tan bhus a' comhradh, na sin do mhéar, agus na dena amhailthi leat lámhaibh. Agus na glac a sliasta, agus na glac a n-aen ionad hi, ar son co foillsighid na comharthadha so in bhen chrabhaidh do bheith bras no amh-naireach. Na sin do lamh dochum aen duine choidhchi, agus na faicthear nochtuighthe hi, acht maille re h-eigintais, oir dlighi in bhen chrabhaidh beith daingin nairech do chorp agus d'inntinn.

DE HABITU CORPORIS<sup>11</sup> .i. D'AIBIT IN CHUIRP.

Agus is coir aibit in chuirp do choimhead co friochnumhach, iondas na bu fhollas ann ni do bhearadh naire do neach ele. Is uime sin aithnim dit gan do cheimniughadh do bheith eadtrom na bogcuisech utmall na scailteach, acht bidh se min trom

<sup>1</sup> Ms. craibeach<sup>2</sup> Ms. hailimm<sup>3</sup> Ms. dibail<sup>4</sup> Ms. migneach<sup>5</sup> Ms. sic, but read uile?<sup>6</sup> Ms. derba<sup>7</sup> Ms. beiri<sup>8</sup> Ms. denad<sup>9</sup> Ms. comurhdha<sup>10</sup> Ms. folmēchta<sup>11</sup> Ms. corpori

cobhsaidh agus mall mesardha naireach.<sup>1</sup> Agus na bidh do<sup>2</sup> chorp neamh-chobhsaidh agus na salchadh e, agus bidh se deisgribhdeach ceart riaghalta. Agus na bith do shlinden direach na sesmhach, acht co mesardha isil crom, agus na bith do mhuinel co sduaghamhail, acht connaimh so-fhillti he. Na bith do cheand ina roth, acht co cobhsaidh crom umhal measarrdha. Agus na bith t'aghaidh luaimneach eatrom amh-naireach, acht coimhneartuighthe, measarrdha, aentadhach agus co neamh-urchoideach. Na bith t'eadach co deall-  
 5 rughtheach na co h-imarcrach, acht co lor agus co measarrdha. Agus na bith adhbhar h-eadaigh mor-luaigh na dearoil, acht co coitcheand agus co meadhonach: agus na bith h-eadach salach na ro-shochraidh na deallrughtheach, oir foillsighidh eadach dibh so mainneacht naid ilar glormhaire, agus foillsighidh  
 15 aroile dearoili<sup>3</sup> agus inisli, agus ata an ghloine ro-mhor no an salchar dochraidh an-iomchubhaidh don chailligh dhuibh. Na bith h-eadach ro-fhada, oir iss (46a2) dochraidh scuab ar eadach na caillighi duibhi, agus na bidh sé ro-ghearr, acht arna thomhas co meadhonach. Agus na bidh do bhroca ro-chumhang na  
 20 ro-sciamhach, acht co fairsing deagh-ordaighthi. Na bith cengul na peintiuracht examhail ar do chris na ar t'asan na ar iadha do mhuinchilli, acht gradhuigh an<sup>4</sup> ní coitcheand orra so uile, agus na bith examhlacht agad orra so i<sup>5</sup> n-examhlacht ionmholta. Na déna ro-shubhachas le lucht an t-subhachais, na ro-dhubhachas le lucht an dubhachais. Agus na claitear  
 25 thú on aibriseocht, agus na h-arduigh tú fein ar ciunas da fuighir. Adeirim rit i ncach uili aimsir agus i ngach uili mhodh bí ar nad<sup>6</sup> thegasc indut fein a comhartha na subhailci a cruth na foirbhtheachta. Na tigidh dit oilbheim na scannail do thabhairt do lucht an-cheartuighthi,<sup>7</sup> acht treoruigh iad ot eisiomlair  
 30 fein dochum na neithe is ferr. Agus da coimhéadair co friochnumhach mar so na ceadfadha amuich, is cóir co<sup>8</sup> coimhéadfair co foirfi na ceadfadha astigh, agus is trit na coimhéadaibh so coimhéadtair in croidhi co ro-fhoirfi.

<sup>1</sup> Ms. nairnech<sup>2</sup> Ms. omits do chorp.<sup>3</sup> Ms. deareoili<sup>4</sup> Ms. a<sup>5</sup> Ms. repeats in.<sup>6</sup> Ms. na<sup>7</sup> Ms. cheartaithi<sup>8</sup> Ms. omits co



DE CUSTODIA CORDIS .i. DO CHOIMHÉAD IN CHROIDH o tic  
 gach uili smuaineadh o salchur in t-anam, agus is e  
 in brentus agus an salchar sin dhelaigheas re Dia he o  
 shaebhdhacht na smuaintighedh. Agus dlighe so do dhibirt  
 5 uait o thri modhaibh .i. o oibriughadh agus o fhaisidi agus o  
 smuaintiughadh naemhtha. Maseadh na bi diomhain choidhchi,  
 acht saethruigh dod lámhaibh no dod leightheoireacht<sup>1</sup> na  
 dot urnaidhi, iondas co seachnair mar so gach smuaintiughadh  
 urchoideach, oir is a smuaintighibh agus a mianaibh dhuine  
 10 dhíomhain lesc a comhnaidhi sir. Muna feadair a ndichuir  
 mar sin, eirigh co h-umhal tarcuisneach dot fhaisidi,<sup>2</sup> oir ni  
 h-ionmhain leis an Diabhal an duine nochtas a fhorbhfailti  
 agus a chomhairle, agus seachnaidh se iad mar dhainibh  
 chomhraiteacha mi-runach.<sup>3</sup> Uair is trit na smuaintighibh  
 15 naemhtha dicuirthar in Diabhal agus cuirthar a oibrighthi ar  
 neamh-nidh.<sup>4</sup> Agus smuainsi sin co toileamhail do scrís an  
 Diabhail agus a chumhachtan. Is don da mhodh so adeir  
 an faidh na briathra so, quoniam cogitatio hominis confitebitur  
 tibi et reliquie cogitationis diem festum agent tibi .i. do dhena  
 20 smuaintiughadh<sup>5</sup> in duine faisidi duit, a Thighearna agus do  
 dhena fuighill in smuaintighthi so la sollamhna duit, oir is  
 iad na smuaintighthi mhaithi, ar ndibirt na ndroch smuaintighthi,  
 faisidi an fhuighill so da ndentar sollamhain an fhirein ac breith  
 buidheachais ar Dia do dhichuir freamha do locht uile. Maseadh  
 25 narab beg let beith a' smuaintiughadh<sup>5</sup> na neithe naemhtha  
 co toileamhail do dhichar do locht.

## DE SUPERBIA .i. DON DIMAS.

Agus da mothaighthar a ndoras t'inntinne he, na h-olaicc  
 doras do chroidhi roimhe choidhchi, oir is maille h-imarcraidh  
 30 lina bhis se. Tic se co minic o uaisle an chinigh no o neart  
 no o shochraidheacht no o eagna no o ghrasaibh eigin ele. Is  
 coir teacht ina aghaidh o résunaibh (46br) iomdha. An chead  
 reasun : nach fuil ni ar bith agad fein acht iasacht agus faighdhi,  
 agus gemadh uait fein fos do ghebhta a fuil agad, dobo iomdha

<sup>1</sup> Ms. legthoracht<sup>2</sup> Ms. dotaisidi<sup>3</sup> Ms. miruī<sup>4</sup> Ms. neamfni<sup>5</sup> Ms. smuaintechad



- espadha ort, agus o nach fuairais aen raed uait fein, is ro-mhór t'airlicthi .i. a thesta uait agus a fuil agad. Maseadh madh<sup>1</sup> ail leat in ghlóir do dhénamh as do ní fein, na déna as na h-airlicthibh hi. An dara réasun : smuain do shír críoch cach
- 5 neithe dibh so, amhail atá an duine uasal no sochraidh no ecnaidhi ciondas bhias a chríoch? Agus gabh t'eisiomlair as in géisachtaidh do ní díomas as a h-earball agus umhla as a cossaibh. Corab aire sin dearbhthar corab ainglica in duine nach denann umhla as a chrich na in phécocc. An treas résún :
- 10 is é in neach is mó do gheibh is airdi cuntas, da dhearbhadh nach leis fein aen raed, uair ní bhí cuntas ar neach as a raed fein. Maseadh na h-arduigh as do neithibh choidhchi, acht umhluigh dochum an chuntais. An ceathramhadh résún : cach airdi da mbeith na tinnlaicthi, is cóir ardughadh ar grádh in tí
- 15 do-bheir duit iat. Da reir sin bi ullumh dochum buidheachais agus dearmaid an diomas o nach ar a<sup>2</sup> shon fuairais aen raed. An cuigeadh reasun : na daine ardaigheas iat féin as na tinnlaicthibh, isleochar on breithemhnas fhirenta iat, oir gach aen arduigheas é fein, isleochaidh Dia é agus baidhthear a n-aicén
- 20 ifrin he maille ris in Diabhail ndiomsaigh. An seiseadh resun : cidbé chonnmhus i n-umhla na neithedh so do gheibhthear na gairdighthi<sup>3</sup> naemhdha astu, oir airdeochar an t-umhal agus do ghebha glóir fhirindeach maille ris na naemhaibh. An seachtmadh reasun : ma do chítear duit corab maith na neithe tuitmeacha diombuana so in t-saeghail, is cóir duit mes ro-ghear
- 25 ar na neithibh mharthanacha ghlormhaire. Tuic maseadh os tre shaethar agus tre dheithiti ro-mhóir do gheibhtear<sup>4</sup> na neithe aimseardha diombuana, corab mór agus corab ro-mhór in saethar is indénta dochum na neithe marthanach nglórmhar.
- 30 An t-ochtmhadh reasun : nach fuil a fhis ac neach ca fhad leicfidhthear na neithe so duit, gurab aire sin adeirmait in mhéid gairdighthear neach is na neithibh so, is i an méide sin islighthear e ona ndul<sup>5</sup> uadha, oir gach airdi da mbiadh an ceim, is moidi an tuitim. An naomhadh reasun : mar nar choigill Dia dona
- 35 h-ainglibh agus iad ar neimh, is lugha na sin choiglis é duitsi

<sup>1</sup> Ms. omits madh ail leat.<sup>2</sup> Ms. ar hon<sup>3</sup> Ms. gairdithi<sup>4</sup> Ms. gab<sup>5</sup> Ms. ona dul

ad chre agus ad luaithredh agus tú ar talmhain, oir is mó is so-fhulaing an dimus is in duine chonáich na is in duine bhocht, cin corab mi-fhulaing a ceachtar aca e. Ma chuimhnighisi na neithe so co toileamhail, rachaidh cach uile chumhacht an<sup>1</sup>  
 5 pheacaidh od chroidhi mar dheataigh.

DE VANA GLORIA .i. DON GHLÓIR DHIMHAIN.

Agus da ti si at chroidhi ata si gaethmhar so-indarbtha agus na creid di. Agus tic an chair so co minic ona h-oibrighthibh mhaithi an tan do nithear iad<sup>2</sup> (46b2) tre fhuar-chrabhadh do  
 10 iarraidh na glóire dímhaine, no ma thinnsnais o indtinn mhaith ar tús hé agus gurab toil leat a fhoillsiughadh fa dheireadh atá sí dimhain, no ma mholtar thu as do dheagh-oibrighthibh agus tú fein aga ghabháil sin chugad ana ghlóir atá sí fós dímhain. Agus cidbe neach do bhí ag dénamh urnaithi no duthracha  
 15 agus co ndubhradar a smuaintighthi ris, da faice nech do chai mhór agus do dhuthracht uaingeach, do chuirfidh sé do mhaitheas agus do dheagh-oibrighthi os aird, iondas co mmolfaidhthi o chách thú. Agus ma do chonnaimh in duine bocht na smuaintighthi so maille re toil ata in ghlóir dhímhain  
 20 co folaightheach ina chroidhi, agus muna faghbha se aithrighi ann sin, diberthar on gloir mharthanaigh hé. Is urusa cathughadh reis an teidhm so o mhodhaibh iomdha, da tucair dot uigh co h-indtinneach cat is freamb no is cailidheacht don ghloir dhímhain. An chead mhodh : oir cuiridh indtinn toileamhail  
 25 na coiri so cach uili mhaith a neamh-nidh, oir do ní fear an fhuar-chrabhaidh ainti agus urnaidhthi agus fuirechras agus a cosmhaile mar do ní an firen, agus ní h-ionann indtinn doibh, oir atá indtinn na glóire fire ag an firen agus indtinn na glóire dímhaine ac fear in fhuar-chrabhaidh, oir is do reir a indtinne  
 30 breathnuighthear gach aen. Masa duine ecnaidhe tú, is follus duit corab mior an bhuirbe<sup>3</sup> do neach cach uili mhaith do leicin uadha ar son dímhainis a indtinne. An dara h-adhbhar : atá ro-bhorb re tuicsin, do shaethar agus do mhaitheas uile do chur a ndeithiti na tenga ag iarraidh an mholta bhreigi ma maith  
 35 na h-oibrighthi, no in aithimradh ma olc : oir mar bhis in ghaeth leat no at aghaidh, no an mallachadh ne an beandachadh, no

<sup>1</sup> Ms. a

<sup>2</sup> Ms. iadd

<sup>3</sup> Ms. burba

an bigsimhain a' gluasacht le gaith no le sith, is mar sin bhis an tenga ac oibriughadh co dimhain at aghaidh no leat. Tusa iomorro, ma chreidi damhsa, cuir t'oibrighthi agus do smuaintighthi co leir a llaimh t'fhir phosta .i. Isu Criosd aiseogas

5 duit iad agus a da chead oired rena cois. An treas adhbhar : tigeamhaidh<sup>1</sup> gurab duine bocht tu nach feadann moran deachair do dhenamh ar do shaethar, maseadh na mill in beacan ata agad ar neimh-ni, acht coimhead co h-inill hé : oir da tuiti fear an chonaich, beith morán aigi thocfas he, agus da tuite in bocht,

10 ni fhuil aigi fear a thogbhala. An ceathramhadh adhbhar : damadh laidiri tú na Samson ni fheadfa do pheacaidh fein do scris choidhchi<sup>2</sup> gemadh beg iat, acht le grasaibh an Tighearna, agus da tucair dot úigh so co h-ecnaidhe, ni bheir dimhain at oibrighthibh fein choidhchi. An cuigeadh adhbhar<sup>3</sup> : bith ecla

15 ghnaith ar fear an fhuar-chrabhaidh<sup>4</sup> agus ni bhi ciunas co brath aigi, ar ecla co millfedh sé in ghloir fhuair sé o shaethar mhór, tusa iomorro, ma sduidearas co firendeach, do cheimnighis co h-indill, agus ni fhuil ecla molta na tathaire ort. An seiseadh adhbhar : da ngabha galar no naire fear in fhuar-chrabhaidh,

20 tuitigh a aimsir o sin amach a searbhas (47a1) agus a toirrsi, agus an ghlóir dhímhain do bhí aigi ina ghairdeachas téit si uadha co dochraidh in tan sin, tusa iomorro, ma bearar ort a n-oibrighthibh mhaithi, ní théit aen raed uait, agus ma do ghabh neach eile eisiomlair uait, is tarbhach duit hé. An

25 seachtmhadh adhbhar : in ghlóir atá ac Dia fein gan roind dob áil le<sup>5</sup> lucht na glóire dímhaine a faghbhail mar ghadaighibh no mar shladaidhaibh gan truailleadh, amhail adeir Iob, quae<sup>6</sup> est spes ypocrite si avare rapiat .i. cread in doigh ata agad, a fhir in fhuar-chrabhaidh, do rindi in t-sladaidheacht<sup>7</sup>

30 fh-sanntach, acht pian ifrin bhias agad phianadh tre bithu sír ? Tusa iomorro, tabhair glóir mharthanach do Dhia at oibrighthibh, iondas co coimheada do thoil mhaith in sigh indut fein, amhail adeir an Soisceal, gloria in excelsis<sup>8</sup> Deo

<sup>1</sup> Ms. tigemad<sup>2</sup> Ms. choidi<sup>3</sup> Ms. omits adhbhar.<sup>4</sup> Ms. uarcraibuid<sup>5</sup> Ms. lucht le<sup>6</sup> Ms. que . . . speis ipocrite . . . avaire rapuit<sup>7</sup> Ms. sleachtaidheacht<sup>8</sup> Ms. exelcis

et in terra pax hominibus<sup>1</sup> bonae voluntatis .i. glóir do Dhia is na h-ardaibh, agus sígh do lucht na cain toile a talmhain. An t-ochtmdhadh adhbhar : oir is mór in dith agus in espaidh loighed an t-saethair agus na deithidi do nithear dochum na  
 5 gloiri marthanaigh agus ro-mhéid in t-saethair agus na deithiti do nithear dochum na gloire dimhaine. Agus co fírindeach ní fhuil acht neimh-ni is in glóir dhímhain a fiadhnaisi na glóire suthaine. Agus da tucair so dot úigh co tarbhach, seifir in ghlóir dhímhain uait mar chaith shalach eadtruim.

10 DE INVIDIA .i. DON TNUTH.

Agus déna cathughadh cruaidh ris ar ecla an croidhi do selbhughadh do. Agus<sup>2</sup> tic an chair so o chlú agus o anoir agus o shuaimmis agus o phrelaiteacht daine ele. Agus is cóir cathughadh ris in cair so o mhodhaibh iomdha. An chead  
 15 mhodh dhibh : is dochraidh beith ac tnuth re sochraidheacht cáich ar son nach feadann tú fein beith amhlaidh. An dara modh : atai a' cathughadh a n-aghaidh Dia o tic gach maith agus gach cumhachta, amhail adeir an t-apstol, qui potestati<sup>3</sup> resistit, ordinationi resistit .i. gebé chathuighis a n-aghaidh  
 20 na cumhachtain, cathuighi sé a n-aghaidh in ordaighthi Dia. An treas mhodh : mas mar duine umhal mbocht thainic thu is in ord, is do dhénamh maitheasa thangas, agus ní do dhenamh uile na tnutha re suaimmis na re sochraidheacht na ndaine ele. An ceathramhadh modh : is<sup>4</sup> saebh agus is digind mi-  
 25 cheille duitsi in duine ata a n-anóir agus a ndeagh-chlú ag cach, curbh áil leatsa at aenar a mhí-chlúghughadh. An cuigeadh modh : da feachair tú fein co<sup>5</sup> maith, ní dingnair tnuth re neach eli, oir ní fhuil a fhis agadsa ciondas atait cach a fiadhnaisi Dhia, agus os é t'fhis fein atá agad is neamh-ghlan eaglach tuitmeach hé. An seiseadh adhbhar : i n-abartha nach molfaí  
 30 na daine ut re fuil mo thnuth da n-athainti co<sup>5</sup> maith iad : ní fhuil amharas ar a mbeith maith agus atá a fhis agum chena (47a2) nach molfaí a firind aniúil iat. Gurab aire sin guidhimsi tusa masa crabhadh dob áil leat do dhenamh, cuir cach uili

<sup>1</sup> Ms. omnibus

<sup>2</sup> Ms. repeats agus.

<sup>3</sup> Ms. . . . potistati rescritit ordinacioni . . .

<sup>4</sup> Ms. isaeab

<sup>5</sup> Ms. commaith

bharamhail don taebh is ferr, oir is é in ní is inilli is cóir do thogha. An seachtmhadh modh : is aingidheacht duit in tí nach dearna díbháil duit na mallachadh riamh, acht hé ina<sup>1</sup> phreláit no ina charait no ina chomharsain duit, beith ag tnúth ris gan adhbhar. An t-ochtmdhadh modh : is mór in aingidheacht agus in an-ecna duit beith ag tnúth re maitheas<sup>2</sup> do chomharsan, agus corab leat fein hí masa maith leat a beith aigisan,<sup>3</sup> amhail adeir Augustin, ama bonum<sup>4</sup> proximi tui et tuum facis .i. tabhair do ghradh do mhaitheas<sup>2</sup> do chomharsan agus budh leat fein hí. An naomhadh modh : do ní an tnuthach é fein d'inntsamhlughadh ris in Diabhal bhis ac tnúth ris in crabhadh agus re maitheas cáich uile aca chlaechlughadh. Maseadh gabhsa ecla chugat agus dichair gach uile thnúth as do chroidhi co luath. Gurab aire sin adeir Bernard, ma<sup>5</sup> mhothuighir an tnúth ac buain red chroidhi agus gurab olc leat sin, agus gan t'airm cathuighthi fein do thabhairt di .i. do shúili agus do chluasa agus do smuaintighthi, do chathuighis co maith agus rugais buaidh.

## DE AMBITIONE .i. DO MHIAN IN INDMHE.

Agus ge roibhi in mhian sin a' gaire rit, na tabhair taebh ris, oir is gear agus iomdha a cair agus a h-eiri. Bith an mhian so choidhchi agad ghriosadh dochum na coiri, agus is coir<sup>6</sup> contrardhacht do dhenamh air o adhbharaibh iomdha. An chead adhbhar dibh : is iomdha buaidhreadh agus deithiti ata<sup>7</sup> ar na prelaitibh aga tarraing dochum caire ac tabhairt neich agus ag iarraidh neithe agus ac tabhairt graidh agus tribuloiti n-iomdha is na neithibh atá futha, agus is ona ndénamh so co<sup>8</sup> maith do bheith sigh ionmholta ag in popal. An dara h-adhbhar : is iomdha adhbhar fuatha utmall ata<sup>7</sup> aca, agus is iomdha labhairt agus gaire agus ithi agus ibhi agus morán do neithibh eile a fuilit lucht na h-umhla ainmhísach. An treas adhbhar : dlighi beith friochnumhach do ghnath ar son corab éicin doibh résún do thabhairt do Dhia i ngach gnimh da ndingnaitt. Curab aire sin dhligheas lucht na h-umhla uili neamh-mhian na cairthi agus an eiri do bheith orra. An

<sup>1</sup> Ms. na<sup>2</sup> Ms. mathas<sup>3</sup> Ms. aigisin<sup>4</sup> Ms. bonam<sup>5</sup> Ms. na<sup>6</sup> Ms. cor<sup>7</sup> Ms. omits ata.<sup>8</sup> Ms. commaith



ceathramhadh adhbhar : do chuiridar na prelaiti agus lucht  
 an chonaich uili iad fein fa shuilibh agus fa chluasaibh<sup>1</sup> agus  
 fa thengthaibh cáich a scannail agus a n-ithimradh uatha agus  
 chuca, agus ní chuirid lucht na h-umhla agus na cobhsaidheachta  
 5 na clamuir so dibh a fiachaibh. An cuigeadh adhbhar : ar  
 ndenamh gacha maitheasa doibh ar na dainibh bhis futha,  
 ní bhi<sup>2</sup> gradh<sup>2</sup> na ndaine so inntu tar eisi sin, acht beith aca  
 n-aithimradh mar naimhdibh. An seiseadh adhbhar : na daine  
 thic dochum na h-indmhe so, is maille re saethair<sup>3</sup> agus re seirbhis  
 10 agus re mholta bhreigi tegait, agus is iad na (47b1) tribloiti  
 sin tarcuisnigheas in lucht-chrabhaidh. An seachtmhadh adhbhar :  
 is cóir crioich na muinntiri so do stuidear co friochnumhach  
 ar mhéid a tuitme agus a nguasacht, agus is iat na daine is  
 lugha ghlacas in tribulóid so is mó atá ar slighi in ghairdeachais.  
 15 An t-ochtmdhadh adhbhar : is deacair duit cuntas lai na breithi  
 do thabhairt tar do cheand fein, agus gan deithiti lucht an  
 t-seachrain uile ort. An naomhadh adhbhar : is cora duit, mas  
 ledt shaint dob áil leat dul a n-indmhi, in t-innmhi is mó agus  
 is buaine agus is flaitheamhdha<sup>4</sup> do shantughadh ina n-anfa  
 20 marthanach, na<sup>5</sup> in t-indmhi bheac shalach dhimbuan fhuicfis  
 tu a ngill rena chair. Agus da tucair so co maith, ní shann-  
 teochair in prelaideacht na indmhi in t-saeghail.

DE AVARITIA .i. DON T-SAINT.

Agus da mothuightheard dochum in chroidhi hi, diult co dichra  
 25 uait hi, oir atá sí dochrach agus ní h-eigin duit hí. Agus is  
 on conach agus o neithibh dhamanta thic si, agus is cóir  
 cathughadh re o mhodhaibh iomdha. An chead mhodh dibh :  
 cuir it siat friochnumh agus ceandsil mor ar in croidhi aga  
 faghbhail, ac denumh saethair agus fuireachrais agus mara  
 30 agus tiri agus ac fulang guasachta iomdha ele, agus ní  
 mhothuighinn an bocht firi gradh na neithe so arna cur a  
 tarcuisne ar son Dia. An dara h-adhbhar : na daine da ndailtir  
 in conach bith ecla gach aein duine orra, oir sailit gurab gadaighe  
 in duine bocht, agus corab sladaidhi in duine saidhbhir, agus

<sup>1</sup> Ms. chluasaibh lucht

<sup>2</sup> Obliterated in Ms.

<sup>3</sup> Ms. saethar

<sup>4</sup> Ms. flathammda

<sup>5</sup> Ms. nan



ni mar sin bhis in<sup>1</sup> duine bocht, acht bí se indill do ghnath,  
 ar son nach fuil aigi raed mhillis he. An treas adhbhar : in  
 tan theid a<sup>2</sup> ní on t-santach toirrsighthir e chum bais, agus  
 bid suaimmis spioradalta ag an bocht ar son espadha an t-saeghail.  
 5 An ceathramhadh ní : an duine ghradhuigheas an saeghal bid  
 se ac seirbhis do mar mhodh ndochraidh agus mar  
 sherbhfhoghantaidhi shalach acca umhlughadh fein ann. Gurab  
 aire sin adeirmait nach fuil an conach ac neach da ngradhuigh  
 co mór he, ar son gurab modh do e agus nach tighearna, agus  
 10 co ndeachaidh Dia uadha ar a shon leis, agus ata an duine  
 bocht ar son Dia ro-chonaich. An cuigeadh adhbhar : in<sup>3</sup>  
 ti thinolas in conách, ní bhia sasta choidhchi, oir ní lór lais  
 aen ní : ata an bocht contrardha do sin, oir ní thaiscind se aen  
 raed do fein, agus do-bheir amach an ní fheadas. An seiseadh  
 15 adhbhar : ata an conach ina ghaisti agus ina lin ac an Diabhal  
 a timchill lucht in chonaich fein, iondas nach leicind indtogh  
 doibh dochum Dia, amhail adeir an t-apstol, qui volunt divites  
 fieri,<sup>4</sup> incidunt in temptationem et in laqueum Dyaboli .i. na  
 daine lenab ail beith conaich, tuitid a lin agus a ngaisti in  
 20 Diabhail sin. An bocht fhacbhas gach aen raed inndsamhluighi  
 se Dia, oir tuicidh se nach eidir leis a leanmhain agus eiri mór  
 air. An seachtmhadh adhbhar : is toirirseach (47b2) searbh  
 leis in duine conaich in bas, agus is forbhfailteach aibhind leis  
 in mbocht hé. An t-ochtmhadh adhbhar : an tan théid fear  
 25 conaich dlighi co<sup>5</sup> ntéid a mbí aigi uadha da aindeoin, agus in  
 tan théid in bocht gabhaidh sé in conách naemhdha<sup>6</sup> chuigi  
 maille re gairdeachais mhór. Tabhair dot úigh so co  
 h-indtinneach agus ní ghraidheochair na neithe talmhaidhe.  
 Bith a fhis agad fos co fuilid ceithre gneithe dona dainibh .i.  
 30 duine sanntach agus duine fial, duine silteach agus duine borb.  
 An duine do-bheir an raed is intuctha agus chonnmhas an raed  
 nach indtuctha, is e sin an duine fial. An duine nach tabhair  
 an raed is intabhartha agus chonnmhas in raed is inchonnmhala,  
 duine sanntach sin. An duine do-bheir an raed as intuctha  
 35 agus nach connmhann an raed as inchonnmhala, duine silteach  
 sin. An duine nach connmhann in raed is inchonnmhala agus  
 nach tabhair an raed is intuctha, duine borb an-ecnaidhe sin.

<sup>1</sup> Ms. in an duine<sup>2</sup> Ms. an<sup>3</sup> Ms. inn<sup>4</sup> Ms. . . . fi . . . temptacioni . . . in loquuis<sup>5</sup> Ms. omits co n.<sup>6</sup> Ms. nedma

## DE IRA .i. DON FHEIRG.

- Agus da taighli si do chroidhi, marbh an uair sin fein hi, oir ata si fichmhar. Agus teagmhaidh si d'shir ar son na neithe do nitear no adeirtear no thic<sup>1</sup> a n-aghaidh toili in duine. Atait
- 5 ceithre gneithe uirri. An chead ghné: in drong do ni ferg da n-aindeoin agus scuiris co luath, agus drong eile do ni da ndeoin hi agus scuiris co luath: drong ele do ni co mall agus fagbhas co mall: drong ele do ni co luath hi agus facbhas co mall. An chead ghné, ní maith hí. An dara gné, as mesa hí. In
- 10 treas ghné, is olc, agus an ceathramhadh gné is ro-olc hí. Agus is coir cathughadh ina h-aghaidh so o résunnaibh iomdha. An chead resun dano: oir is on dimas thic gach uile ghné don fheirg, acht getá fearg an-chertaighthi a n-aghaidh an pheacaidh co maith uaireann agus atá si uair eile do shír co h-olc, oir is
- 15 e gluasacht na feirgi is comhartha don dimas. An dara reasun: an uair do ni fearg ret chosmhaileas fein, is a n-aghaidh na córa do ni hi, oir ni dhlighind neach fearg do dhenamh re neach eli. An treas resun: ma do ghabhas cumhacht ar neach h-eigin agus atai ag denamh feirgi ris ar a locht fein, na déna
- 20 co h-imarcrach hi, agus da mbuailir in t-slat amuich air ar son t'fheirgi, tabhair gradh ad chroidhi do ar son Dia. An ceathramhadh reasun: muna bhfhuil<sup>2</sup> ceandas agad ar duine, na fearguigh ris gemadh ciontach he, oir ni bhudh ail leat fein, da ndearnta peacaidh, duine eli do dhenamh feirgi rit ar a shon.
- 25 Maseadh na dena re nech eili an ni nach áil leat do dhenamh rit fein. An cuigeadh reasun: is mó do dhighbhail do ní duit fein na do<sup>3</sup> gach uile dhuine. Maseadh ca tarbha duit an ceartughadh mhillis tu fein do dhenamh ar neach eili? An seiseadh reasun: is mór an t-anfiss no an bhuirbe<sup>4</sup> do neach
- 30 fearg do dhenamh, oir foillsighidh si an locht (48a1) foluightheach ata innat. An seachtmhadh reasun: is egnaidhe do dhuine foighide chobhsaidh do thabhairt don fheirg .i. gan a fhoillsiughadh amach<sup>5</sup> mar bheas se astigh. An t-ochtmdhadh reasun: is guasachtaighi comann luchta na feirgi: maseadh seachain iad mar is sidlichanta feadfair. An naomhadh reasun:
- 35

<sup>1</sup> Ms. ticc<sup>2</sup> Ms. buil<sup>3</sup> Ms. da<sup>4</sup> Ms. burba<sup>5</sup> Ms. ammach, but read amuigh?

nach coir comhairle na secreidi do fhoillsiughadh doibh, oir nochtaigh cach uile rún a ndanacht a feirgi. Gurab aire sin aithnimsi duitsa, masa duine ecnuidhi thu, pairt na feirgi do sheachna co deithideach.

5 DE ODIO .i. DON FHUATH.

Agus da tinnsca se ad chroidhi, cathuigh<sup>1</sup> ris as cach uile mhodh. Agus geintear an locht so ar tus o ghnimh<sup>2</sup> no o dhrochradh. Agus is cóir contrarughadh do a modhaibh iomdha. An chead mhodh: marbhaidh se a anum fein, óir is  
 10 dunmharbhthach in ti lena fuath a bhrathair, amhail adeir Eoin Bruinde. An dara modh: dallaidh se an duine, oir ata fer in fhuatha dall anfisach ar slighi na beathadh. Corab aire sin nach denann se breitheamhnas coir, acht he ac oibriughadh do shír da namhaid. An treas reasun: in ti aca fuil in fuath,  
 15 ac denamh dighailtuis do ni se neamh-chumhachtach da reir sin an Tighearna aca fuil cumhachta an dighaltuis uile. An ceathramhadh reasun: do ni se naimhdinas do fein re Dia ac tabhairt fuatha da chreatuir. An cuigeadh reasun: ni fheadann sé do reir dlighidh urnaighi in Tighearna do radh, agus da n-abra  
 20 is<sup>3</sup> i n-aghaidh a shlainti fein adeir: ar son nach áil leis na peacaidh do rinded ina aghaidh do mhaithimh, ata se a' guidhi ana aghaidh fein an tan sin, agus ag iarraidh gan a pheacaidh do leicin leis. An seiseadh reasun: millidh se a oibre fein co leir, oir ni he a ngradh oibrigheas se acht a nfuath. An  
 25 seachtmhadh adhbhar: as mesa he iona<sup>4</sup> in t-ainmhidhi lena h-ionmhuin a chosmhailis, oir is ra bheac ar an duine a chosmaileas fein do rindeadh a cosmhaileas De. An t-ochtmdhadh reasun: cidbe aca fuil fuath, atá se ainfissach, oir ni h-áil leis an beacan do mhaithimh, do chind Dia do mhaithimh moráin  
 30 do. An naomhadh reasun: mar do ni mac Dhia do fhear an ghradha, do ni mac an Diabhail d'fhear an fhuatha. Seachainsi maseadh in locht so co sithchanda madh áil leat buaidh do bhreith od naimhdibh.

<sup>1</sup> Ms. caithuigh

<sup>2</sup> Read dhroch ghnimh ?

<sup>3</sup> Ms. sin

<sup>4</sup> Ms. inna

## DE TRISTITIA .i. DON TOIRRSI.

Dichuir hi co h-aibeil da mothuighinn dochum an chroidhi hi, oir ata si searbh di-mholta, agus geintear hi o dhith in ghaeil, no na neithedh talmhaidhe, no o thribloid, no a eslainti, no o  
 5 neach eile do thabhairt tarcaisne ort, no o arduchadh duine eile thort. Agus cathuigh co luath ina aghaidh so a modhaibh iomdha. An chead mhodh : os ar son in t-saeghail do nithear hi, atait oibrighthi bais indti. An toirrsi ata ort ar son do pheacaidh ar gradh Dia, as maith sin, agus do gheibhthir an  
 10 beatha shuthain uaithi, muna biadh si ro-mhór. An dara h-adhbhar : (48a2) an gael agus na neithe aimseardha agus na neithe co leir tinnluici Dia sin, agus ni dhein sé andligheadh do neach ar son a thinnlaicthi fein do bhuaín de aris. An treas resun : cebé do ní an toirsi so, is i n-aghaidh Dia do ní se hi,  
 15 a' coimhlinadh a thoile fein agus ac diultadh toili Dhia. An ceathramhadh reasun : in ti da mbentar a neithe, no do gheibh aibheirseoracht, ata a thoirrsi ac tabhairt thathaire ar breitheamhnas Dhia. An cuigeadh adhbhar : bith an indtinn toirirseach leasc an-umhal chum gach uile neithe mhaith. An  
 20 seiseadh adhbhar : an indtinn toirrsighthear a n-irradh na raed saeghalta, is mó na sin budh chóir a toirrsiughadh ar ecla phian t-shuthain ifrin. An seachtmhadh adhbhar : ma ata pian ort um na neithibh aimseardha diombuana do dhul uait, is cora agus ro-chora duit doilghis do bheith agad um na neithibh  
 25 glhórdha do dhul uait. Maseadh sgriossa in toirrsi so od chroidhi madh áil leat buaidh na namhad do bhreith.

DE ACIDIA<sup>1</sup> .i. DON LEISCI.

Agus is inann hi ac glacadh an chroidhi agus bás na h-anma. Maseadh, dichuir co h-aibeil uadha hi. Tic si co minic o  
 30 dhearmad ort fein agus ar Dia agus ar phein ifrin. Agus contraraidh di so a modhaibh iomdha. An chead mhodh dibh : nach he an<sup>2</sup> t-anam amhain mhillis si, acht an corp agus an t-anam le cheile, ionnas corab athmhulta leis beith beo agus nach áil leis bas do fhaghbhail. An dara h-adhbhar : ata sé  
 35 so-thuitme urusa chum cach uile, mar dhuine can epla aen<sup>3</sup> neith air agus can chomas a dhlighidh na cheirt fein aici. An

<sup>1</sup> Ms. accidia<sup>2</sup> Ms an an<sup>3</sup> Ms. aeneth

treas mhodh : ata se lesc toirrseach chum cach uile mhaitheasa agus do-bheir sé dimbrigh agus an-umhla i ncach uile aithimradh<sup>1</sup> agus tarcaisne do-bheirar air. An ceathramhadh modh : ata se mar dhuine chuthaigh ac denamh forbhfailti don olc agus nach toirrsighinn agus nach caoininn<sup>2</sup> an mhaith do leic thairis tre mhaidneachtnaidhe. An cuigeadh modh : ní fhuil se acht mar iomhaighi a mballa nach féadann maith ar domhan do dhenamh lena ceadfadhaibh, oir ní chuirind se a shuile co brath do chaoineadh<sup>3</sup> a pheacaidh, naid a chluasa do eisdeacht a lesa, na a bhel na thenga do labhairt an raeda mhaith, agus ní chuirind a lámha naid a chosa dochum a riachtanais a lesa, na a chroidhi<sup>4</sup> dochum smuaintighthi ionmholta, agus ní ullmhaighinn a chorp dochum foghanta. An seiseadh modh : ata se boghar dall dochum cach maithisa, iondas nach faghann se solas maith a<sup>5</sup> ní da faicind na da n-eisdeadh. An seachtmhadh modh : (48b1) nach faghann sé blas ar gairdiughadh shaeghalta na spioradalta. An t-ochtmhadh modh : nach mó ata sé ina eire air fein na ar a chomarsannaibh agus ar lucht a thuicseana co léir. An naomhadh modh : atá sé tarnocht ro-dhaidhbhir afhus agus arna fhaghbhadh ona neithe<sup>6</sup> glordha. An deichmheadh modh : ní mó atá toirrsi na beatha neamhdha do leic se thairis tre mhaidneachtnaighi air, agus ní fhuil eglapheine ifrinn atá aga h-ullmughadh do air. Seachainsi maseadh o cach modh in leisci do-bheiradh ort anns an<sup>7</sup> bethaidh abhus cach uile bhlas atá is in bethaidh neamhdha do leigin thort.

DE DESPERACIONE<sup>8</sup> .i. DON MHÍ-DHOCHAS.

Agus da ti si dochum an chroidhi atá sé diabhlulta can cunn-tabhairt. Agus cathuigh co ferrda fris agus co neimh-dhear-madach a modhaibh iomdha. An chead mhodh : atá Dia uili-chumhachtach choimh neartmhar ar lucht an pheacaidh do dhamnadh agus ar lucht na h-aithrighi do shlanughadh. An dara modh : ata sé trocaireach an mhéide sin nach dlighinn neach mí-dhochas do dhenamh as, oir is mó a throcaire na mar fhéadaid ar peacaidhne beith. An treas mhodh : ata se firindeach agus gibé uair do dhena an peacthach cned, do

<sup>1</sup> Ms. athimradh<sup>2</sup> Ms. caininn<sup>3</sup> Ms. chaineadh<sup>4</sup> Ms. croid<sup>5</sup> Ms. an ní<sup>6</sup> Ms. neth<sup>7</sup> Ms. a<sup>8</sup> Ms. despiracione



ghell se a pheacaigh do dhearmad, agus adubhairt sé, a anam pheacthach ce minic do ní druis re leandanaibh iomdha, innto chugamsa agus gebhad tú. An ceathramhadh modh: atá sé caoin-fhuarach<sup>1</sup> agus ní do ghairm na firen amháin thainic

5 se, acht do ghairm na peacthaich leis.<sup>2</sup> Atá sé buidh agus ní fhuil fás da ndenaid na peacaigh nach fásaid a ghrasasan tarrsa, mar dhearbhtar a Petar agus a Pol agus a nDaibhidh agus a mmorán ele. Agus ma do rindisi peacadh, fech an mó hé na peacadh Phoil no Dhaibhidh, oir do bhi fear dibh ina

10 aithiseoir mhí-chreidmheach ar Dia, agus fear eile ana dhúnmarbhtach maille re h-adhaltrannais.<sup>3</sup> Do bhí an dúnmarbhtach so do reir croidhi Dhe fa dheireadh, agus do bhí an fear ele ina dhochtuir dona cineadhachaibh. Masa duine riaghalta thú, ní mó do pheacuigh thu na do pheacuigh

15 Petar do shén a Thighearna fa thri, agus ní ferr an prelaid far pheacaighis na in prelaid far pheacuigh Petar. Agus an fear so thuc an teitheadh<sup>4</sup> agus in diúltadh, tucadh eochracha flaitheamhnais Dhe do fa dheireadh. Maseadh na bidh mí-dhochas agadsa as do pheacaidh fein, acht griosadh<sup>5</sup> an

20 eisiomplair so thú dochum aithrighi. An seiseadh modh: is mó gairdigheas maith neimhe roimh innto aen pheacach na (48b2) roimh fear do theasta do chead d'fhirenachaibh. An seachtmhadh modh: do bhi an mheide sin do ghrasaibh ac Dia ar aithrighi in pheacaigh, co nderna Ri na n-aingil duine

25 de fein da ghradh. An t-ochtmdhadh modh: o fhuair Criosd bas ar son na peacthach an tan do bhadar ina nnaimhdibh do, fech cad do-bheara se doibh anois o 'tait siad ina ncairdibh do anns an aithrighi. An naomhadh modh: ní dhlighind neach mí-dhochas do dhenamh as a fhad co<sup>6</sup> n-indtaighinn se, amhail

30 dearbhtar a n-aithrighi ghirr an ghadaidhi is in croich. An deachmhadh modh: muna<sup>7</sup> budh ionmhain le Dia aithrighi an pheacaighe, ní chendeochadh se da fhuil agus da fheoil luachmhoir fein. Agus da creidir so co fírindeach, ní dthingnair mí-dhochas as do pheacaidh fein.

<sup>1</sup> Ms. cainbarrach<sup>2</sup> Read after leis. An cuigeadh modh: omitted by Ms.<sup>3</sup> Ms. adhaltras<sup>4</sup> Ms. teitheach<sup>5</sup> Ms. crisad<sup>6</sup> Ms. conn<sup>7</sup> Ms. mina



DE BLASFEMIA ET<sup>1</sup> DE PREFIGURANTIBUS CHRISTUM  
 .i. D'AITHISIBH<sup>2</sup> IN TIGHEARNA AGUS DO<sup>3</sup> REIMH-  
 FHIGHRACHAIBH AN TIGHEARNA.

Da tegmhadh sin chum do chroidhi cathuigh ré agus dibir  
 5 co laidir hí. Agus geintear an chair so co minic a timchill  
 diadhachta agus daennachta Chriosd, no a phreamhaighthi  
 fein, no na sacraimintibh mora eile, agus cathuigh ina n-aghaidh  
 so co laidir ó resunaibh iomdha ionmholta. Agus is coir creidimh  
 a ndiadhacht agus a ndaendacht Criosd o adhbharaibh iomdha  
 10 agus ó résúnaibh daingne. An chead resún dibh : dearbhtar  
 hé o fhurtacht na naemh agus o aithbheoughadh na marbh  
 nar fhéadad a chreidimh agus o bhriathraibh agus o oibrighthibh  
 na naemh. Agus ata an dearbhadh ceadna arna reimh-  
 fhighrachadh on Lex agus ona h-uasal-aithribh, arna reimh-  
 fhoillseochadh ona faidhibh agus arna thaisbenadh on aingil  
 agus ona Soiscélaibh, agus arna shenmoir ona h-apstolaibh.  
 Créad tuictear tríd an muine do-chonnaire Maysi ar lasadh  
 can dighbhail da duille, acht Muire do ghabhail Mac Dhe can  
 dith n-oighi agus gurbh<sup>4</sup> é fein an lasair ghradhach mharthanach  
 20 bhis ac sir chnamh gan dighbhail<sup>5</sup> don tí ar a n-oibrighind ?  
 Cread tuictear a n-lomradh olla do bhí ac Gedian trer fhear  
 an braen neamhdha gan dighbhail don olaínd, acht Criosd  
 arna fhearthain on Spiorad Naemh a mbroind Muire cin dith  
 n-oighi ? Cread tuictear tre Adhamh arna chruthughadh don  
 25 talmhain neamh-thruaillighthi agus d'Ebha arna cruthughadh  
 da esna, acht Muire ar ngabhail<sup>6</sup> Mac Dhé co neamh-thruaillighthi  
 cin dith n-óighi ? Cread tuictear a slait Aron thuc blath agus  
 cno co h-obann, acht Mac Dhe arna gheinmhain on t-slait igha in  
 .i. o Mhuire oigh cin dith n-oighi ? Cread tuictear trisin t-slait  
 30 do thairngirsit na faidhi do theacht do phreimh Iese (49a1)  
 co mblath neamh-thruaillighthi, acht Muire Mathair do bhi  
 ar slicht Iese, agus thuc an blath do-thruaillighthi do chabhair  
 cach .i. Criosd ? Cread tuictear trit in da fhichid la agus in  
 da fhichid oidhchi do throisc Maisi agus Elias, acht Criosd do  
 35 throisc fad na h-aimsire<sup>7</sup> ceadna do shaerad an duine ? Cread  
 tuictear tre Ioseph do reic da bhraithreachaibh, acht Criosd

<sup>1</sup> Ms. omits et.<sup>2</sup> Ms. adaithisibh<sup>3</sup> Ms. da<sup>4</sup> Ms. cur be<sup>5</sup> Ms. dibail<sup>6</sup> Ms. arnagabail<sup>7</sup> Ms. haimsira

- do reic da dheisceabluibh fein ar deich n-airgidaibh fichit? Créad tuictear tre Iacob do chathuigh ris in aingil agus nar leic uadha hé no co fuair sé in bheannacht mharthanach, acht gradh Chríod don daennacht do bhí ac cathughadh ris do
- 5 ghnath, iondas co tuc se air allus fola do chur de fa dheireadh ac tabhach na beannachtan marthanaighi acc ar slanughadhne, amhail is follas a n-oslugadh na lamh anns an gcroich ac tinnlachadh na beannachtan duinne? Créad tuictear tre fhuil neamh-urchoidigh Aibeil do bhí a' gairm comaire chum
- 10 Dia arna mharbhadh da bhrathair ar an machaire, acht fuil Chríod do dhoirteadh tar ceand pheacaigh agus a' gairm comaire ar Dia tar a cheand? Créad tuictear on airc do shaer na h-ocht n-anaim ar tonnghail an mhara, acht croich Chríod tre mbearar lucht a chennaigh o thonnaibh a peacaigh anfadhaigh
- 15 co cuan dorais tighi Dhia? Créad tuictear tré Isac do iomchair an cual chonnaigh do choimhlinadh thoile an athar da loscad fein mar idhburt do Dhia, acht Críod do iomchar croichi a pheine lasamhna fein<sup>1</sup> do chendach peacaidh na cineadhaigh? Créad tuictear tre chrois tau, agus trit an uan cascdha do
- 20 idhbradar mic Israel ac fagbail na h-Eigipti acht croch Chríod ina roibhe in t-uan neamh-urchoideach do thogaibh peacaidh an domhain a toil an Athar, thuc hé fein mar idhbairt do scaileadh peacaidh an domhain a toil an Athar? Créad tuictear trid an<sup>2</sup> nathar neimhe do chuir Maisi a n-airde do mhacaibh
- 25 Israeil do fhóreamh cach aen do shilleadh uirre ó lot na nathrach eile, acht Críod do bheith is in croichi ac slanughadh cach aein shillis ann ona lotaibh do-chriochnaighthi? Cread tuictear tre Shamson do bhi maille forbhfailti fa sbarraibh duinte ag Gazenses agus do eirigh uatha arna cur uile a neamh-nidh a
- 30 n-aéisi oidhchi ar mbriseadh a ndoirsi, agus do chuaidh<sup>3</sup> co neamh-ghortaighthi maille rena mhaith ina fhlaithcamhnas fein acht<sup>4</sup> fighair Críod do bhí fa iadhagh is in adhlachadh maille re forbhfailti na n-Idhal agus do ciridh uatha is in meadhon oidhchi agus do bhris doirrsi ifrin agus ruc a mhaith
- 35 fein chum flaithimhnais? Créad tuictear trit in Samson cheadna

<sup>1</sup> Ms. repeats fein.<sup>2</sup> Ms. a<sup>3</sup> Ms. chnaid<sup>4</sup> Ms. a

do bhean an criathar meala a bel in (49a2)<sup>1</sup> leomhain, acht  
fighar Criosd : mar bhís an mhíl is<sup>2</sup> in cheir ata<sup>3</sup> eisin ana Dhia  
agus ana dhuine ? Créad tuictear tre Ionas do sgeidh in miol<sup>4</sup>  
mór in treas lá, acht Criosd do eirigh<sup>5</sup> an treas lá a bhás ?  
5 Cread tuictear tre Enog rucadh ina chorp fein a Parthas agus  
tre Elias rucadh a fiadhnaisi a dheiscipal fein a n-aer, acht  
Criosd rucadh amhlaidh a fiadhnaisi a dheiscipal a flaitheamhnas  
agus do shuidh iarumh ar deas laimh a Athar ? Agus da  
creidir na neithe so co firindeach,<sup>6</sup> rachaidh spiorad na h-aithisi  
10 acus an mí-chreidimh uaid. O d'chonnacais mar do rindeadh  
a<sup>7</sup> reimh-fhighradh ón Lex agus ona h-uasal-aithribh, fech  
anois mar do rindeadh a reimh-fhoillsichadh ona faidhibh.

DE PROFETIS<sup>8</sup> DE CHRISTO .i. DONA FAIDHIBH<sup>9</sup> AR CRIOSD.

Or adubhairt Iacob fáidh ar geinmhlain Criosd, non auferetur  
15 sceptrum<sup>10</sup> de Iuda et dux de femore eius donec veniat qui  
mittendus est, et ipse erit expectatio gentium .i. ní bheidh  
na treabhasa agus co h-airighthi treabha Iuda gan tighearnadha  
agus gan prionnsadha no go tí Criosd tre slanaighthir na  
cineadhaigh. Corab aire sin adeir Moysi, prophetam suscitabit  
20 vobis Deus de fratribus<sup>11</sup> vestris tanquam me, ipsum et cach  
.i. mar thuc Dia Lex daibhsi trimsa, ar Moysi, do-bheara se  
trid an faidh mhór re n-abur Criosd co minic is in Soisceal,  
atá ina Thighearna agus ina Dhia ac na faidhibh, grása agus  
firinde daibh, agus gibe neach nach creidfe a Criosd daimeontar  
25 hé agus teilgfidhthear a choimhthínol na naemh hé. Corab  
aire sin adeir Abacu faidh, qui venturus est veniet<sup>12</sup> agus cach  
.i. ticfaidh an Tighearna Isu gan chunntabhairt re n-abur  
Slánaidhtheoir a phopail fein, do scrís a bpeactha. Do theacht  
Chriosd adeir Balám, orietur stella ex Iacob et consurget homo  
30 de Israel et percutiet duces Moab .i. geinfidhthear Muire Ogh  
.i. rélta sleachta Iacob agus is uaithe thicfas in duine re n-abur  
Criosd Mac Dhe Bhí eireochas ortsa Israel do reir colla a  
mhathar, agus is é scrísfas taisi Moab .i. an Diabhail ata ana

<sup>1</sup> Ms. an leomhain : repetition of the article

<sup>2</sup> Ms. isi

<sup>3</sup> Ms. omits ata.

<sup>4</sup> Ms. mil

<sup>5</sup> Ms. erigh

<sup>6</sup> Ms. firundeach

<sup>7</sup> Ms. ar

<sup>8</sup> L. T. prophetiis

<sup>9</sup> Ms. fadhibh

<sup>10</sup> Ms. septum . . . donac

<sup>11</sup> Ms. pratribus

<sup>12</sup> Ms. veniat

thighearna ar cach aen ar nach oibrighind recht an Tighearna  
 Isu Criosd. Adeir Ysayas, ecce virgo concipiet<sup>1</sup> filium et  
 vocabitur nomen eius Emmanuel .i. gebhaidh an ogh in mac  
 agus beiridh he agus goirfidhthear Emanuel de .i. Dia maille  
 5 rind. Tabhair dot úigh co fírindeach co ndubhairt an fáidh  
 co mberadh an ogh mac, agus tuicimsi as sin o do<sup>2</sup> bhí si ina  
 h-oigh aca bhreith, corab i Muire in ogh o thainic Dia agus  
 duine (49b1) gan dith n-oighi. Corab aire sin adeir an faidh  
 Daibhidh, Dominus dabit benignitatem et terra nostra dabit<sup>3</sup>  
 10 fructum suum .i. foillseochaidh Dia co follas duinn a ghrádh  
 caoin-fhuarach<sup>4</sup> fein in uair do-bhéra ar talamhne, Muire Ógh,  
 toradh a broind neamh-thruaillighthi fein .i. Iosa Criosd, amhail  
 adeir Malucias fáidh, vobis timentibus nomen meum orietur  
 sol iustitie .i. eireochaidh grian na fírendacht dona dainibh  
 15 lenab egal m'ainmsi .i. Criosd, agus beith slainti ina etibh .i.  
 ina bhriathraibh, agus do ghebhthar slainti mharthanach ina  
 oibrighthibh agus toradh suthain. Gurab aire sin adeir Daibhidh,  
 Dominus dixit ad me filius meus es tu: ego hodie<sup>5</sup> genui te  
 .i. is<sup>6</sup> tú mo mhac do gheinis a ndiugh,<sup>7</sup> ar an Tighearna a fighair  
 20 Criosd. Adeir Ysayas, parvulus natus est nobis, filius datus  
 est nobis .i. do gheinedh leanbhan duinn agus do thinlaiceadh  
 mac. Adeir fos, cuius principatus super humerum eius et  
 vocabitur nomen eius Admirabilis, Deus Fortis, Pater Futuri  
 Seculi, Princeps Pacis, de<sup>8</sup> cuius pronunciacione nativitatis  
 25 nil apercius potest dici .i. ata a phrionnsachtsan<sup>9</sup> ar a  
 shlinneanaibh fein agus is é bhis ainm do, in t-Iongantach agus  
 Dia laidir agus Athair in t-Saeghail atá ac teacht agus Prionnsa  
 in t-Sígha. Is ar foillseachadh a gheineamhna sin nach féadtar  
 ní is follaisi do radh. De<sup>10</sup> qua etiam dixit Ieremias .i. corab  
 30 aire sin adeir Ieremias, Deus in terris visus est, et cum hominibus  
 conversatus est .i. do chonncas Dia ar in talmhain ina

<sup>1</sup> Ms. concipiat . . . Emanuel

<sup>2</sup> Ms. da

<sup>3</sup> Ms. dabitt

<sup>4</sup> Ms. caen uarach

<sup>5</sup> Ms. odie

<sup>6</sup> Ms. is is

<sup>7</sup> Ms. anniug

<sup>8</sup> From de . . . dici is taken over from the L.T. untranslated as if it were a portion of the quotation from Isaiah.

<sup>9</sup> Ms. sin

<sup>10</sup> Taken over untranslated from the L. T. as if a quotation.

chomhnaidhe a farradh na ndaine agus onar fhéadadh a shilleadh  
 ana naduir fein, do ghabh sé colann uime do choidreabh in  
 duine do ghradh agus da thegasc ina eisiomplair fein. Da  
 5 teagmhadh duine do chuirfeadh a cunntabhairt maille ris na  
 h-Idalaibh an e sin in ti do ghealladh duinne, do dheimhnigh  
 Daniél faidh duinn hé an tan adubhairt, cum venerit, inquit,<sup>1</sup>  
 sanctus sanctorum cessabit<sup>2</sup> unctio Iudeorum .i. an tan thicfas  
 naemh na naemh sguirfeadh ongadh na n-Idal. Is ro-dheimhin  
 10 dob aithnidh doibh teacht Chriosd, oir ar teacht do do sgúiredh  
 d'ongadh na rígh agus na n-esbuc. Gurab aire sin adeir Abácú  
 Domine, consideravi opera tua et expavi, quoniam in medio<sup>3</sup>  
 dirorum animalium innotesceris .i. a Thighearna, thuc me dom  
 uigh t'óibrighti agus do ghabh eglá me, oir dob fhollas tu  
 15 ider na dainibh. Do dherbhadh so (49b2) co firindeach  
 sunnradhach in tan fhuaradar na buachaille idir in dá ainmhidhe  
 hé, do adhradh agus do creidedh hé o eisiomlairibh iomdha.<sup>4</sup>  
 Agus do dherbhadh he mar an céadna in tan do h-aisceadh<sup>5</sup>  
 co duthrachtach onorach ona ríghaibh he. Corab aire sin  
 20 adeir Isayas, super te Ierusalem orietur Dominus et gloria  
 eius in te videbitur .i. is ort fein, a Ierusalem, eireochas in  
 Tighearna agus budh fhollas a ghlóir innut, et ambulant gentes  
 in lumine<sup>6</sup> tuo et reges in splendore ortus tui .i. ceimneochaigh<sup>7</sup>  
 na cineadhaigh at sholas agus na rígha a ndellradh do  
 gheineamhna : omnes<sup>8</sup> de Saba venient aurum et tus deferentes  
 25 et laudem Domino annunciantes .i. tiocfaid<sup>9</sup> na daine o Shaba  
 agus do bhéraid ór agus tus leo agus iad ac moladh an  
 Tighearna. Is anns an<sup>10</sup> Bethil do rinneadh so, agus iad ac  
 moladh an Tighearna a comhursanacht Ierusalem, agus is innti  
 do gheinedh Criosd Cumhachtach a mbroinn na h-Oighi .i.  
 30 Glóir in Athair. Agus is ona ríghaibh so adeir do ghuigheadh  
 he mar rígh<sup>11</sup> agus mar Dhia agus mar dhuine, agus iad fein  
 a' ceimniughadh da ionsaidhi le solas na nua redlainde, maille  
 re h-ór agus re tuis agus re mir. Gurab aire sin adeir an fáidh  
 .i. Daibhidh, adorete Dominum in aula sancta eius .i. guighidh  
 35 in Tighearna ina halla naemhtha fein, amhail adeir Daibhidh

<sup>1</sup> Taken over from the L. T: as part of the quotation.

<sup>2</sup> Ms. sesabit unctio

<sup>3</sup> Ms. nedio duorum . . . innoteceris

<sup>4</sup> Ms. immdha

<sup>5</sup> Ms. aisceadh

<sup>6</sup> Ms. lumina

<sup>7</sup> Ms. coimneochaigh

<sup>8</sup> Ms. homnes . . . annuncientes

<sup>9</sup> Ms. do icfad

<sup>10</sup> Ms. a

<sup>11</sup> Ms. rid



fos, reges Tarsis et<sup>1</sup> insulae<sup>2</sup> munera offerent : reges Arabum<sup>3</sup>  
 et Saba dona adducent et adorabunt eum omnes reges, omnes  
 gentes servient ei .i. do-bherud righa na n-oilen re n-abur Tairsi  
 agus Saba agus Arbum tinnlaicthi dochum Mic Dhe agus guidh-  
 5 fid na h-uile righ hé agus gialfaidh in uile chineadh do. Do  
 cíthear na neithe so co críochnaidhthi arna ndearbhadh maille  
 re litre ina ndubhradh iad. Adubhairt in faidh ar furalamh  
 in Tighearna is in tempall, suscepimus Deus misericordiam  
 tuam in medio templi tui .i. Criosd anns na Scriobtuiribh  
 10 Naemhtha ina roibhe trocaire Dhe co minic arna radh, amhail  
 dearbhthar is in ughdaras so, ostende nobis<sup>4</sup> Domine,  
 misericordiam tuam et salutare tuum da nobis .i. a Thighearna  
 tabhair duinn do throcaire fein agus tinnluic duinn t'fhurtacht  
 agus do ghairdighthi fein, et misericordia Domini ab eterno  
 15 et usque in eternum et Deus meus, misericordia mea .i. is  
 í sin in trocaire mharthanach nach dighbhaidhthear tre bhithu  
 sír, et Deus meus, misericordia mea .i. a Dhia is tu fein mo  
 throcaire. Adeir Malachius (50ar) ar an céadna, ecce veniet  
 ad templum suum Dominator Dominus .i. Iosa Criosd, et erunt,  
 20 scilicet<sup>5</sup> Ioseph et Maria, offerentes eum Domino sacrificium  
 in iusticia .i. is follas co ticfa an Tighearna ac denamh a  
 thighearnais chum a thempail fein .i. Iosa Criosd, agus biaid  
 Ioseph agus Muire a' furail idhbarta ar an Tighearna is in  
 firendacht. Gurab aire sin adeir Ysayas a persain an Tighearna,  
 25 spiritus Domini super me, eo quod unxerit<sup>6</sup> me : ad  
 annunciantum mansuetis misit me, ut mederer contritis corde  
 et predicarem captivis indulgentiam et clausis apertionem et  
 annum placabilem Domino .i. tiocfaidh spiorad an Tighearna  
 ormsa ar son cur ong sé me agus da fhoillseachadh nis caine  
 30 do chuir se me, iondas co furtachtaighind toirrsi na h-indtinne  
 agus co ngeilind maitheamh agus fuaslachadh dona daeinibh  
 atá a lainh agus solas do lucht an dorchadais, agus co foillsighind  
 bliadhain<sup>7</sup> toghaidhi in Tighearna. Corab aire sin dearbhthar

<sup>1</sup> Ms. omits et.

<sup>2</sup> Ms. insole

<sup>3</sup> Ms. Arbum

<sup>4</sup> Ms. nobis et Domine

<sup>5</sup> Ms. silicet . . . offerenteis : the words scilicet . . . Maria and eum are taken over from the Latin Text as part of the quotation from Malachi.

<sup>6</sup> Ms. uncerit me adnunciantum mansuecic micit . . . clausis apericionem

<sup>7</sup> Ms. blas



Criosd gan chunntabhairt do bheith arna ongadh on Athair agus on Spiorad Naeimh co sunnradhach chum na teagaisc nua iongantach so tre foillsighthear trocaire agus bochtaine agus ceandsa agus gellta na luaidhigheachta suthaine do  
 5 ghairdiughadh do bhroin na h-inntinne agus d'fhurtacht dona braighdibh atá cengailti a ngeimhlibh in pheacaidh. Gelltar doibh so a toirrsi frindigh an chroidhi agus a faisiti in bheil maitheamh a npeacaigh co h-iomlan. Foillsighidh sé fuaslughadh dona daeinibh ata cengailti a prisún in Diabhail tre righne a  
 10 mí-chreidimh<sup>1</sup> agus a mí-dhochais ar son a creidimh agus a dochais agus a grádha. Do-bhearar co trocaireach da cach aen lenab ail bliadhain buidheachais in Tighearna agus aimsear thoghtha agus laethi na slainti chum na aithrighi, agus is leo so do níthea toil in Tighearna co h-iomlán. Deir in fáidh  
 15 céadna do mhírbhuilibh in Tighearna, ecce Dominus noster veniet<sup>2</sup> et salvabit nos .i. ticfaidh ar Tighearna co follas dar slánughadh agus oisgeltar an tan sin súile na ndall agus cluasa na mboghar. Tunc saliet sicut cervus<sup>3</sup> claudus .i. siubhalfaidh an bacach amhail fiadh agus scailfidhthea do thengthaibh na  
 20 mbalbh. Agus d'oibrigh sé so agus morán do mhírbhuilibh iomdha eile ar teacht do fein a colann, ionnas corab cóir a chreidimh a furtacht na corp agus na n-anma inar thaisben se a chumhachta astigh agus amuich, corab e Slanaightheoir caich gan chunntabhairt he. Do cheimniughadh teinnisnach  
 25 an Tighearna (50a2) co h-Ierusalem adubhairt Zacarias, ecce rex tuus venit tibi mansuetus, sedens super asinam<sup>4</sup> et pullum filium subiugalis .i. is follas thic do Rí ceannsa agus do Thighearna fein chugad ana shuidhe ar muin asail agus t-searraigh asail. Agus do choimhlín Isu in Slanaightheoir  
 30 ar teacht co h-Ierusalem na fighracha so mar léghthea is in Scrioptuir.

De<sup>5</sup> tradicionem autem eius dicit David, homo pacis mee in quo speravi, et qui edebat<sup>6</sup> panes meos ampliavit adversum me supplantacionem .i. fear mo thighi agus mo chomaind asa

<sup>1</sup> Ms. omits mi.

<sup>2</sup> Ms. veniat

<sup>3</sup> Ms. servus

<sup>4</sup> Ms. super asinam pullum, and omits filium subiugalis.

<sup>5</sup> Taken over untranslated from the L. T. as a chapter heading.

<sup>6</sup> Ms. edebat . . . amplevit

roibhi mo dhoich agus do chaith m'arán maille rium, do mhéaduigh sé sbairn agus as-aenta mo namhad am thimchill. Agus do choimhlín Iudas na neithe so a n-Iosa bhuidh mhilis.

De<sup>1</sup> vendicione vero ipsius .i. don chunnradh ara rachaidh  
 5 an Tighearna adeir Ieremias fáidh a persain an Tighearna,  
 appenderunt mercedem meam et triginta<sup>2</sup> argenteis quibus  
 appreciatus sum ab eis .i. do mhéididar siad mu luach do dheich  
 talann fichid ar ar chendachidar me. Is é adhbhar<sup>3</sup> da dhénamh  
 so .i. Iudás in braitheoir fallsa. Dixit<sup>4</sup> Zacarias .i. adubhairt  
 10 Zacarias do dhian-scaileadh na ndeiscibal, percutiam<sup>5</sup> pastorem  
 et dispergentur oves .i. buailfidhthe ar buachaill agus scailfidh  
 an trét. Agus da dhearbhadh so do theithidar na deiscibuil  
 ar ngabhail an Tighearna.

De<sup>1</sup> passione vero ipsius et morte .i. ar pais agus ar bas an  
 15 Tighearna adeir Isaías a persain in Tighearna, corpus meum  
 dedi<sup>6</sup> percutientibus et genas meas vellentibus: faciem meam  
 non averti ab increpantibus et conspuentibus in me .i. thucas  
 mo chorp do lucht a bhualti agus mo ghruaidhi do lucht a  
 lomtha agus nir inntoighis m'aghaidh o lucht m'aithisi agus  
 20 m'fhochchuidmhigh: agus do chreachtaigeadh hé ar son ar  
 n-aingidheachta agus do shuisdeadh agus do shuathadh he ar  
 son ar peacaidh, agus is on dortadh allais agus fola do rinde  
 se do shlánaigheadh sinne. Do h-idhbradh hé mar dob áil  
 leis agus nir oscail sé a bhel, acht mar chairidh cheandais, agus  
 25 do bhi se balbh mar uan aca lomradh. Agus do thoirbhear  
 se a anum fein chum bais agus do shamhlughadh re ciontach  
 e, (50b1) ge do iomchuir sé cinta cáich, agus do ghuidh se nach  
 faghbhadais lucht a sháraighthi in bás suthain. Nir fheadaidh<sup>7</sup>  
 co firinneach a thuarascbhail dhilis do thabhairt ar phais Criosd  
 30 o fháidh na o h-indleacht na o sduidear da doimhne na o  
 thengaidh da géire. Adeir Daibhidh ar digh in Tighearna is  
 in croich, dederunt in escam meam fel et in siti mea potaverunt  
 me aceto<sup>8</sup> .i. tucadar<sup>9</sup> domblas ae mar bhiadh damh agus aigeid  
 mar dhigh. Adubhairt an fáidh céadna ar roind a éadaigh,  
 35 diviserunt sibi vestimenta mea et super vestem<sup>10</sup> meam miserunt

<sup>1</sup> Taken over untranslated from the L. T. as a chapter heading.

<sup>2</sup> Ms. triginta argenti

<sup>3</sup> Ms. adermid

<sup>4</sup> Taken over from the L. T. as a quotation.

<sup>5</sup> Ms. percuciam

<sup>6</sup> Ms. deidi percucientibus

<sup>7</sup> Ms. fetad

<sup>8</sup> Ms. acceto

<sup>9</sup> Ms. tucaadar

<sup>10</sup> Ms. vesteam

sortem .i. do roindidar m'éadaighi agus do chuiridar crainn orra. Atá cach ní dibh so arna coimhlinadh mar adubhradh iad.

De<sup>1</sup> resurrectione vero .i. adubhairt Daibhidh d'eiseirghi an Tighearna ina phersain féin, exurgam diluculo, quoniam non  
 5 derelinques animam meam in inferno, nec dabis sanctum tuum videre<sup>2</sup> corruptionem .i. éireochad me is in maidin, oir ní fhuicfir m'anum a n-ifeann agus ní fhuicfir do nech naemhtha fein do fhaicsin in truaillighadh. Na cuir a cunntabhairt corab don fháidh tuictear so, oir truaillighthear do chlaechladh  
 10 a chuirp anns an<sup>3</sup> cre, acht do Chríod fein agus<sup>4</sup> do eiseirghi a chuirp neamh-thruaillighthei fein in tres lá. Agus adubhairt in Tighearna, tu cognovisti sessionem<sup>5</sup> meam, scilicet<sup>6</sup> moriendo, et resurrectionem meam, scilicet resurgendo .i. do aithin tu m'fhoighidi ag fághbhail báis agus m'eiseirghi ac eirghi.

De<sup>1</sup> passione autem et resurrectione ipsius .i. do phais agus  
 15 d'eiseirghi in Tighearna adubhairt Iosue, ipse cepit<sup>7</sup> et sanabit nos: percutiet<sup>8</sup> et curabit nos, vivificabit nos post duos dies, in die tertia suscitabit nos post mortem et vivificati cum ipso resurgemus .i. do thinnscaim seisin in phais agus slaneochaidh  
 20 se sinne, agus sasfaidh agus athbheothochaidh se sind agus buailfidh agus slaneochaidh se sind tar eis in da la ar in treas la agus mairfimit mailli ris, agus, ag eiseirghi dosan, eireochamaidni lais ar nar n-athbheodhughadh ana bhaissom.

De<sup>1</sup> ascensione etiam eius dicit David .i. do cheimniughadh  
 25 an Tighearna suas chum in Athar adeir Daibhidh so .i. ascendit Deus in iubilacione et Dominus (50b2) in voce tube<sup>9</sup> .i. do cheimnigh Dia suas a ceol flaitheamhnais<sup>10</sup> Dhe agus an Tighearna a foghar stuic. Qui ponit in nubem ascensum suum et ambulat<sup>11</sup> super pennas ventorum .i. is e in Rígh so chuiris a cheimniughadh  
 30 fein is an nell agus imdhíghis ar sgiathanaibh na ngaeth. Et

<sup>1</sup> Taken over untranslated from the L. T. as a chapter heading.

<sup>2</sup> Ms. iudere corrupcionem

<sup>3</sup> Ms. omits an.

<sup>4</sup> Ms. omits agus.

<sup>5</sup> Ms. secionem . . . silicet . . . silicet resuriendo

<sup>6</sup> The words scilicet moriendo and scilicet resurgendo are taken over as part of the quotation.

<sup>7</sup> Ms. capit

<sup>8</sup> Ms. percuciet . . . suscitabit

<sup>9</sup> Ms. tuibe

<sup>10</sup> Ms. flathamnais

<sup>11</sup> Ms. ambalant

ascendens in altum Dominus captivam duxit captivitatem :  
 dedit dona hominibus, largiendo<sup>1</sup> scilicet donum<sup>2</sup> spiritus  
 sancti fidelibus suis .i. ag dul suas don Tighearna ruc se in dairsi  
 a lainh leis, agus thuc a thinnluicthi ag denamh einigh ar na  
 5 dainibh : agus is iad sin tinnluicthi in Spioraid Naimh do<sup>3</sup>  
 Chriostaighibh. Is ar na tinnlaicthibh sin adubhairt Iohel a  
 persain in Tighearna, effundam<sup>4</sup> de spiritu meo super omnem  
 carnem et prophetabunt filii vestri et filie vestre .i. doirtfid  
 grasa dom spiorait fein ar gach uile cholainn agus do dhenait  
 10 bhur mic agus bhur n-ingheana faidheadoireacht.<sup>5</sup> Is  
 criochnuighthi foillsighthear na neithe so uile do bheith derbhtha  
 a ndomhnach cingcisi in tan do chuireadh in Spiorad Naemh  
 chum na n-apstol, amhail adeir in salm, emitte spiritum tuum  
 et creabuntur et renovabis faciem terre .i. leic uait do spiorat  
 15 fein agus athchruthaigheochar na daine, agus athnuadhaigh-  
 eochadh tu aghaidh na talmhan. Et Sapiens,<sup>6</sup> spiritus Domini  
 replevit orbem terrarum et hoc quod continet omnia scientiam  
 habet vocis, repletis<sup>7</sup> enim apostolis sanctis<sup>8</sup> scientiam novam  
 et voces diversas loquendi magnalia Dei contulit eis .i. do  
 20 choimhlin Spiorad in Tighearna in domhun uile agus an  
 tí chonnmhas cach uile ni as aici ata tuicsi na breithri so, agus  
 ar linadh a apstol fein d'egna, tuc ecna nua doibh agus gotha  
 agus tengtha<sup>9</sup> examhla do innsin a mhór-ghniomhurtha fein.  
 Cibe chreidfis a Criosd co h-iomlan do reir na faidheadoireachta<sup>10</sup>  
 25 so adeir, agus a teacht an Spiorait Naeimh anuas agus  
 criochnughadh foirfi cach neithe adubhramar o uile bhrighibh  
 a chuirp agus a anum, ni chlaidhfí spiorad na h-aithisi he. Do  
 dhligh an fhaidheadoireacht<sup>5</sup> naemh so co deimhin cumadh  
 30 lor hi do<sup>11</sup> cach aen nech cin gu Criostaidhi iad, do dhearbhadh  
 agus do chreidimh geineamhna Mhic Dhe a ndaennacht agus  
 teachta in Spioraid Naeimh anuas, agus do dhiultadh cach

<sup>1</sup> The words largiendo . . . suis are taken over as part of the quotation.

<sup>2</sup> Ms. donam

<sup>3</sup> Ms. da

<sup>4</sup> Ms. efundam

<sup>5</sup> Ms. faidheacht

<sup>6</sup> Taken over untranslated from the L. T.

<sup>7</sup> The words repletis . . . eis are taken over as part of the quotation.

<sup>8</sup> Ms. scanctis

<sup>9</sup> Ms. tegtha

<sup>10</sup> Ms. faidheachta

<sup>11</sup> Ms. da

uile chunntabharta adeirim<sup>1</sup> tuilleadh dearbhuighthe ar na neithibh so.

(50b2<sup>40</sup>) DE TESTIBUS CHRISTI .i. DO FHIADHNAIBH CHRIOSD labhras (51a1) an chaibidil so sis.

- 5 (50b2<sup>39</sup>) De incarnatione itaque et nativitate Christi .i. do (50b2<sup>38</sup>) dhaenacht agus do gheinemhain Chriosd amhail adeir Lucas (51a1) scilicet, missus est Gabriel<sup>2</sup> a Deo ad Mariam virginem dicens, Ecce concipies et paries filium .i. do chuireadh Gabriel aingil o Dhia co Muire Óigh agus adubhairt re, Ave  
10 gratia plena ! Dominus tecum .i. De do bheatha, a Mhuire Ógh atá lán do ghresaibh, ata an Tighearna maille rit, oir is deimhin co ngebhair toirrchis agus co mbearair mac. Agus mar do chualaidh sisi na briathra so, do bhi si buaidheartha<sup>3</sup> ina chomhradh, agus itbert, ciondas do thicemhadh sin agus nach  
15 fuil iúl agamsa ar fear tre bhithu sír? Adbert an t-aingil, ticfaidh an Spiorad Naemh d'aitreabh indut, agus do ghentar scaile an Athar aird do thadhbhas duit, corab aire sin do bhearthar Mac Dhé ar an neach naemhtha gheinfidhthear uaid. An gcluine<sup>4</sup> anois<sup>5</sup> mar do chuireadh an t-aingil dochum na  
20 h-óighi inar fhrith an Tighearna roimh an teachtaire, amhail dearbhtar on aingil adubhairt co roibhe an Tighearna maille ria. Beth a dheimhin agadsa muna beith si ana h-óigh nach bidhgfadh ris in failti nuaidhi san gelladh mac di : gurab aire sin do chunntabhairtaighsi ar daighinn a h-oghdhachta ciondas  
25 do thegeamhadh mac di agus nach findfadh si fear tre bhithu sir agus nach fidir riamh roimhe, oir co deimhin da mbeith uirre a fhindachtain, ní thiubhradh an diultadh dubalta agus ní fhiarfochadh ciondas do fheadfaidh so do dhenamh. Gurab aire sin adubhairt an t-aingil, ticfaidh an Spiorad Naemh maille  
30 rit, agus budh he Mac Dhé gheinfidhthear uait. Do choimhead a h-oghdachta<sup>6</sup> do fhreagair sisi co h-iondraic sin, agus adubhairt, ac so misi, inilt an Tighearna, agus dentar mar do ghellais. Bith a fhis agad co roibhi a dheimhin aicisi nachar doghraing do Dhia aen<sup>7</sup> ni agus co roibhe cach uile ni comh urusa do. Adeir  
35 in Suibhisceal céadna gur fhoillsighidar<sup>8</sup> na h-aingil forbhfailti

<sup>1</sup> Ms. adeiram

<sup>2</sup> Ms. Gibriel

<sup>3</sup> Ms. buadheartha

<sup>4</sup> Ms. gluine

<sup>5</sup> Ms. anos

<sup>6</sup> Ms. hodhachta

<sup>7</sup> Ms. aeni

<sup>8</sup> Ms. foillsidar



na geinemlína so dona buachailli, iondas comadh léir doibh co teinnisnach a theacht. Gurab aire sin adubhairt in fear ceadna a n-aimsir a bhaistigh na briathra<sup>1</sup> so, et Iesus erat incipiens quasi annorum triginta,<sup>2</sup> ita ut putabatur filius Ioseph .i. do  
 5 bhi Isu gar do naoi mbliadhna fichead iondas cor shaileadh cur mac do Ioseph he, agus cidbé adearadh co follas gurbh e mac Ioseph he, nirbh e idir, acht ge do shaileadh gurbh e. Is e so an comhradh do dhiúlt o chroidhibh na Criostaighibh smal cach uile mi-chreidmhe a timchill oghdhachta Muire. Is e  
 10 so co deimhin in ní dhearbhas in t-Athair in tan (51a2) adeir, hic est filius meus dilectus in quo mihi complacui .i. is é so mo mhac ina fuaras mo thoil fein co gradhach, agus ní hé mac Ioseph he na fir ele 'sa domhan. Curab aire sin<sup>3</sup> adeir an fear ceadna .i. Lucas, co roibhe sé dá fhichid la tar éis na h-eiseirghi  
 15 aca thaisbénadh da dheisciblibh fein, agus hé ac labhairt do fhlaithreamhnas Dhé: do thogbhadh hé ann sein co fiadhnaisi daibh i ndnellaibh as a suilibh.

De<sup>4</sup> missione etiam spiritus sancti .i. do theacht in Spioraid Naeimh anuas: oir an tan do bhadar na deiscibul arna  
 20 cruinniughadh a n-aen ionad, do thaisbenadh tengtha ecsamhla mar theinidh<sup>5</sup> doibh, agus do shuidh an Spiorad Naemh os cind cach aen aca, agus do thinnsnadar labhairt do thengthibh examhla mar do thegasc in Spiorad Naemh doibh.

De<sup>4</sup> nativitate Christi .i. adeir Matha sin mar an ceadna,  
 25 co tadbhas aingil in Tighearna d'Ioseph ina chodladh<sup>6</sup> agus adubhairt ris, na gabhadh eglá thu fad mhnai phósda do ghabhail chugat, oir in neach do gheineadh innti is on Spiorad Naeimh tainic se, acht is e oibriughadh in Spioraid Naeimh he. Is ann so indisis se na trí righe do theacht anoir dochum na  
 30 Bethili le treorughadh na reltainde, agus co tucadar trí tinnluicthi cumascdha dia Chriosd co duthrachtach. Gurab aire sin adeir Marcus scilicet, Inicium<sup>7</sup> Evangelii Iesu Christi Filii Dei .i. is é so tosach d'hoisceil Isu Criosd Mac Dhé, aca dhearbhadh nar mac fir ele he, acht fir Mac Dhé.

<sup>1</sup> Ms. brathra

<sup>2</sup> Ms. trigincta

<sup>3</sup> Ms. omits sin.

<sup>4</sup> Taken over untranslated from the L.T. as a chapter heading.

<sup>5</sup> Ms. thinid

<sup>6</sup> Ms. chodla

<sup>7</sup> Ms. inicium



De cuius<sup>1</sup> ascensione .i. adeir Marcus fos, postquam<sup>2</sup> locutus est discipulis suis assumptus est in celum et sedet a dexteris Dei .i. cia in neach tar eis comhraidh re dheiscibuil fein do gabhadh suas ar neamh agus do shuidh ar dheis a Athar, acht Mac Dhé? Gurab aire sin adeir Eoin scilicet, in principio erat verbum et Deus erat verbum et verbum caro factum est et habitavit<sup>3</sup> in nobis .i. do bhi an Mac ar tus, agus dob é Dia in Mac, agus do duinidh in bhriathar a feoil .i. Mac Dhé, agus do aitigh induinni, amhail adeir<sup>4</sup> Eoin co follas, in briathar do bhi a fochair in Athar dob e Dia hi. A' gabhail daenachta on óigh duba dingmhala leis beith ana dhuine agus comhnaidhe do dhenamh maille riun, agus is lei sin dearbhthar co follas corab increiti Isu Criosd do bheith ina Dhia agus ina (51B1) dhuine gan cunntabhairt. Adeir Eoin ina Shuibhisgeil iomorro co h-acfainneach agus co h-ionraic do mhirbhuilibh agus do phais agus d'eiseirghi in Tighearna, amhail derbhthar ina phein. Is ris fos adubhairt Simion aga ghabhail idir<sup>5</sup> a dha laimh, nunc dimittis servum<sup>6</sup> tuum, Domine, secundum verbum tuum in pace .i. anois leigi, a Thighearna do mhodh fein do reir do bhreithre .i. do Mhac a sith suthain<sup>7</sup> na firinde, oir do chonncadar mu shuile slainti do ghairdighthi. Adubhairt Eoin Baisti mar an ceadna aca fhaicsin chuigi, ecce agnus Dei qui tollit<sup>8</sup> peccata mundi .i. is e sut uan Dia, agus is e sgrisas peacadh in domhuin : agus is follas as sin eisin do bheith ina Dhia agus ina Mhac Dhe, oir ni fhuil aen neach fhéadas in peacadh do mhaitheamh<sup>9</sup> acht Dia. Adubhairt in fear ceadna, in tí do chuir misi do<sup>10</sup> bhaisteadh adubhairt se rium, cebe ara faicfi tu an Spiorad Naemh a' turligeadh agus ag denamh comhnaidhe, as e sin baistfaidhthear is in Spiorad Naemh. Do chonnaic misi, agus do rindi me fiadhnaisi gurab e so Mac Dhé. Is de do labhair Pol mar an ceadna in tan adubhairt, quod<sup>11</sup> ante promiserat

<sup>1</sup> Taken over untranslated from the Latin Text as a chapter heading.

<sup>2</sup> Ms. quis postquam . . . a sumpta

<sup>3</sup> Ms. habitabit . . . noibis

<sup>5</sup> Ms. aider

<sup>7</sup> Ms. siuthan

<sup>8</sup> Ms. tuillus . . . miserere

<sup>9</sup> Ms. matham

<sup>10</sup> Ms. da

<sup>11</sup> Ms. qui Deus autem promiseret . . . profettas . . . in sgribturis

<sup>4</sup> Ms. adeir ad

<sup>6</sup> Ms. siruum . . . pacce

per prophetas suos in scripturis sanctis de filio suo, qui factus est ei ex semine David secundum carnem .i. an ní do gheall Dia trena fháidhibh fein a mbriathraibh in Scribtiuir do thuar-asgbail a Mhic fein do geineadh do do reir a dhaenachta a sil

5 Dhaibhidh, ata se arna choimhlinadh anois. Breathnuighidh<sup>1</sup> so induimh fein, a dhaine, mar do denadh sibh a Criosd, in neach nar bhreathnuigh cur sharachadh do bheith cudtruma re Dia, agus in tan do bhi se a foirm Dhia do isligh se e fein a foirm<sup>2</sup> duine a' gabhail deilbhe modhadh uime, agus do frith

10 e a n-aibid in duine iarumh. Do labhair an Tighearna ar tus i ngach uile aircheatal trid na faidhibh, agus labhraidh se anois do shir trena mhodh do ordaigh se fein ina oighri ar na h-uile, oir is trit do rinne se na saoghail. Is follas as sin uile Mac Dhe do bheith ina Dhia agus ina dhuine. Dearbhthar as so co

15 duthrachtach in tan do fhiarfaidh in Tighearna cia he fein agus créad in bharamhail do bhi aga dheisciblibh do, agus adubhairt Petar, is tusa co firindeach, a Thighearna, Isu Criosd, Mac Dhe Bhí. Dearbhthar fos a centoria do bhí ina namhaid ac Dia, co ndubhairt se ar ndearbhadh a fhirt agus a

20 mhirbhuilibh (51b2) agus ar cluisdin eighmhe moir d'aindeoin an bhais, co firinneach doba Mac Dilis Dhé in duine so. Arna aithne don ghaduigh is in croich gur Rí agus cor Dia he, adubhairt ris, cuimhnigh ormsa, a Thighearna in tan rachair dochum do fhlaithreamhnais<sup>3</sup> fein. Do rinde Tomass apstol

25 comhaire mhór ar faicsin creacht in Tighearna tar eis a amharais air, agus adubhairt, is tusa mo Dhia agus mo Thighearna dil fein. Adubhairt an Tighearna risin, do chreidissi me arnam fhaicsin, gurab aire sin beannaighim na daine chreidis me agus gan m'fhaicsin. Mas ail leatsa fein beith beannuighthi narab

30 nar leat<sup>4</sup> creidimh dona fiadhmaibh thairisi dhingmhala so, ata ina Criostaighibh ro-dhaingne. Agus da ndearnair in creidimh so, ní fheadfa spiorad na h-aithisi .i. in mi-chreidimh neart do ghabhail ort.

<sup>1</sup> Ms. brethnid. The quotations immediately following are not marked as quotations by the presence of the Latin Text.

<sup>2</sup> Ms. foirim

<sup>3</sup> Ms. flaithimais

<sup>4</sup> Ms. lat

## DE VERBIS CHRISTI .i. DO BHRIATHRAIBH CHRIOSD.

Agus is increiti a dhiadhacht ar son a bhriathra frindigh  
 fein amhail dearbhthur a n-adhmholtaibh in Athar fair in tan  
 adubhairt, is é so mo Mhac dil fein inar tholtanuigheas cach  
 5 ni, agus eisdidh ris. Maseadh is inill do chach ind tí re ndubhairt  
 an t-Athair eisdeacht ris: da reir sin is cóir do labhairt do  
 dhenamh. Do fhoscail sé a bhel iarumh agus itbert, is  
 beannaighthi an bocht spioradalta agus is malluighthe lucht  
 in chonaigh. Agus is nua do-eisdeachta in tegasc beannaidhthi  
 10 so, oir is ar son a chonaigh aderthai in pobal do bheith  
 beannaidhthi ar tus, agus is se is pobal beandaighthi anois  
 ann, in pobal aga fuil a nDia fein mar Thighearna, oir is don  
 talmhain do labhraidis na daíne do bhí don talmhain, agus  
 in tí thainic do nimh is do nimh do labhair se .i. dona neithibh  
 15 spioradalta do chonnaic agus do eist se. Gurab aire sin do  
 thaisbean se he fein ina Dhia agus teacht a talmhain do do  
 neimh, agus do shenmoir se ar an adhbhar sin na neithe  
 aimseardha do chur a tarcaisne agus an bhochtaine agus an  
 subhailci agus na maitheasa spioradalta ele do ghradhughadh,  
 20 oir ata Dia fein co spioradalta do reir a dhiadhachta. Gurab  
 aire sin as ionmhain leis na neithe spioradalta agus na daíne  
 duthrachtach spioradalta aca fuil tarcaisne ar na neithibh  
 aimsirdha, agus taisbenaigh Dia co follas trena<sup>1</sup> Mhac fein  
 gumadh indenta na neithe so. Cia do lucht na talmhan do  
 25 dhenadh an t-senmoir so, acht an ti thainic do nimh agus do  
 theccoisc cach uile don tegasc neamhdha thuc se leis?  
 Dearbhthar fos gur Mac Dhé he an tan (52a1) do shuidh se a  
 cind a dha bhliadhna dheag idir na dochtuiribh agus he aca  
 n-eisdeacht agus ac fiarfaighi neich dibh. Agus do bhí Muire  
 30 agus Ioseph aca iarraidh agus atbertsam friu, ní thuictisi corab  
 eicin damhsa beith re neithibh m'Athar fein? An tan do  
 bhadar na sluaigh agus na ceathirna ac eisdeacht a theccoisc,  
 adubhairt drong aca ac tabhairt aithisi do, cionnas do thuicfidh  
 an fear so leitreacha agus gan fhoghlaím aigi? Agus do bhí  
 35 se<sup>2</sup> aca tecasc mar neach aca mbethis cumhachta agus ní a  
 cosmhaileas na Fairisineach do thecaisc se<sup>3</sup> iad. Tuicsi maseadh,  
 nach féadfadh in t-ócanach so do reir a chuirp iúl in tecaisc  
 spioradalta so do bheith aici, agus nar fhoghlaím hé d'aeis,

<sup>1</sup> Ms. trina<sup>2</sup> Ms. sin<sup>3</sup> Ms. omits se.

muna beith sé ana Dhia aesda o laithean shuthain. Gurab  
 aire sin adubhairt se fein, ego principium qui et loquor vobis  
 .i. is misi in tosach gan tosach ata ac labhairt ribh, agus is me  
 5 in bheatha shuthain aithinter ina Dhia firindeach, agus is e  
 Adubhairt an Tighearna fós, ego sum resurrectio<sup>1</sup> et vita, qui  
 credit in me non morietur in eternum .i. is misi in eiseirghi  
 agus an bheatha, agus cibe chreidis indum ni fluighi se bas  
 suthain. Adubhairt fos, pater enim non iudicat quemquam  
 10 sed iudicium omne dedit filio, ut omnes honorificent<sup>2</sup> filium  
 sicut honorificant patrem .i. tuc an t'Athair<sup>3</sup> . . . . . ma  
 chreidi a nDia, maseadh o<sup>4</sup> ranaig an Mac ina phersain fein,  
 creididh indumsa, oir is aen neach misi agus an t-Athair, agus  
 gibe do chi me do chife an t-Athair, oir atainsi is<sup>5</sup> in Athair  
 15 agus ata an t-Athair indum. Tuic anois<sup>6</sup> a fhollaisi do admhaigh<sup>7</sup>  
 sé é fein do bheith ana Dhia agus cosmhail ris in Athair i ngach  
 uile mhodh, gurab aire sin do gheibh an neach nach creidind  
 a Criosd bás suthain. Agus da fiarfaighi neach cread thuc  
 ecla an bhais air ma do bhi se ina Dhia, oir adubhairt se, pater  
 20 si possibile est transeat calix iste .i. ma fheadar,<sup>8</sup> a Athair.  
 cuir an coileach so an bhais thorum, agus fregraimsi sin co  
 cumair óir do<sup>9</sup> fhoillsigh se e fein ana Dhia fhirindeach agus  
 ina dhuine is in breithir so: an tan adubhairt se, a Athair,  
 foillsighthear he ina Dhia agus ina Mhac, agus an tan do iarr  
 25 se in bas do chur thairis, foillsighthear a bheith ana dhuine.  
 Do choimhchesadh he maille ris na ballaibh iochtarach aga  
 tegasc ina dhaenacht fhoirfe fein, a' gabhail eagla ina  
 bhallaibh ríoghda<sup>10</sup> fein ar eglá co n-aibeortai re lucht eglá<sup>11</sup>  
 an bhais, na budh rann do bhallaibh an Tighearna (52a2) agus  
 30 leicidh a toil in Tighearna he, amhail adubhairt in Tighearna  
 fein, ni hí mo thoil fein dob ail lim do dhenamh, acht toil na  
 diadhachta suthaine ata edrainn. Agus do fhoillsigh se med

<sup>1</sup> Ms. rexurexsio . . . credid . . . non non . . .

<sup>2</sup> Ms. inhonorificent . . . inhorificent.

<sup>3</sup> Text faulty: the translation from enim . . . omne, and from ut . . . patrem is lost.

<sup>4</sup> Ms. o ran mē

<sup>5</sup> Ms. atainsi annsa is in Athair

<sup>6</sup> Ms. anos

<sup>7</sup> Ms. adaigh

<sup>8</sup> Ms. fetar

<sup>9</sup> Ms. do do

<sup>10</sup> Ms. riga

<sup>11</sup> Ms. eglá eglá

a chumhachtain in tan adubhairt re lucht a ghabhala, is misi iarrthaidhi, agus mar do chualadar sin do chuadar<sup>1</sup> ar cúl agus do thuididar tar a n-ais, agus is follas as in mbreithemhnas sin méid a chumhachtain, o nar fhéadad an guth amhain do  
 5 fhulang uadha. Foillsighthear anois a bheith ana Dhia an tan adubhairt sé, a Athair, leic so leo, oir ni fheadadar cread do nid<sup>2</sup> siad. Agus do fhaisidin Isayas co nguidhfedh sé ar a naimhdibh iondas nach deachdais amugha. Adubhairt sé ris in gadaidhi do iarr in trocaire, beir a ndiugh<sup>3</sup> a Parrthas maille rim. Agus do fhoillsigh se is in breithir so gurab e Dia Parrthais agus Tinnlaictheoir na gloiri neamhdha. Tuictear as in breithir so gurbh é Mac Dilis Dhia hé, in tan adubhairt, in manus tuas Domine .i. ad lamhaibhsi do-bheirim mo spiorad anma. Agus ni dhigneadh se in aithne so co h-inill duthrachtach<sup>4</sup>  
 15 a crich a bheathadh mur budh é a Athair dil fein hé. Dearbhtar so aris tar eis na h-eiseirghi co ndubhairt se co minic ris na h-apstol, agus he ac labhairt do fhlaitheamhnas Dhe riu, tugadh gach uile chumhachta ar neamh agus ar talmhain damhsa. Do<sup>5</sup> dhearbhadh co ndearna se an eiseirghi co fírindeach, adubhairt se, palpate et videte, quoniam spiritus carnem<sup>6</sup> et ossa non habet sicut me videtis habere .i. glacadh agus fechaind misi, oir ní fhuil cnaimh na colann ac spiorad mar do chithisi acumsa. Do<sup>5</sup> dhearbhadh anois go roibhi se uile-chumhachtach, do sheid se an Spiorad Naemh lena anail indtu, ac radh na breithre  
 20 so, accipite spiritum sanctum, quorum remiseritis peccata remittentur<sup>7</sup> eis, et quorum retinueritis retenta sunt .i. gabhaidh an Spiorad Naemh agus gibe da maithidhsi a peacadh maithidhthear doibh, agus gebe ceingeoltaidhsi<sup>8</sup> ana pheacaidh ceingeoltar he. Is e in Spiorad Naemh céadna do chuir se chuca ar ndul a flaithemhnas do, amhail do gheall doibh an tan do bhi fein ar talmhain faru, agus adubhairt riu, an tan thicfas foirbh in t-Solas<sup>9</sup> chuiris<sup>10</sup> misi chugaibh, Spiorad na Firinde, do dhenadh se maitheas daibh ann sin. Do dhena in Spiorad Naemh ceadna do chuireadh a tengthaibh tenntighe

<sup>1</sup> Ms. chuaidar<sup>2</sup> Ms. nia<sup>3</sup> Ms. aniug, cf. page 156<sup>18</sup><sup>4</sup> Ms. duthrachtach<sup>5</sup> Ms. da<sup>6</sup> Ms. carden<sup>7</sup> Ms. remittuntur<sup>8</sup> Ms. ceingeoltaidhi<sup>9</sup> Ms. solais<sup>10</sup> Ms. cuiridis



- chugaibh do lasadh bhur gradha o theine an graidh agus  
 . . . . . ceadna. (52b1) Gurab amhlaidh sin do  
 rinne dona h-iascairibh agus dona h-oimhidibh maigistreacha  
 agus dochtuiri in domhain uile. Nír fhéadadar Scribhi .i.  
 5 saithi, náid Pharasei náid fellsamhain ar domhan da nglicas  
 naid egnaidhi in talmhan contrarughadh doibh, agus is iad  
 in mhaith naemhtha céadna so do chuir se ar fud in domhain,  
 agus do aithin na neithe so dibh amhail adeir in tex so, predicate  
 10 evangelium<sup>1</sup> omni creaturae, qui crediderit et baptisatus fuerit  
 salvus erit, qui non crediderit condemnabitur .i. senmoraídh  
 in Soisceal dona h-uile chreatuir agus cach neach chreidfis  
 agus bhaistfidhthear<sup>2</sup> slanaidhthear iad, agus in tí nach dingne  
 sin daimeontar hé. Creidsi maseadh, madh ail leat beith slan,  
 15 gurab e sin Dia Uile-chumhachtach, agus corab aige atait  
 chumhachta agus comas do chuirp agus t-anma, agus in tí  
 nach<sup>3</sup> dingne in creidimh sin daimeontar he a suim dhamunta  
 in Diabhail. Gibe lenab ail na neithe so do<sup>4</sup> thabhairt da uigh  
 co friochnumhach, tinoileadh se co cumair na neithe so  
 adubhramar agus cuimhnigheadh<sup>5</sup> co duthrachtach annamhacht<sup>6</sup>  
 20 agus spedhsialdacht an tegaise thuc se ar teacht anuas agus  
 a shaere agus a chobhsaidheacht agus a neamh-choigiltaidhi  
 do thegasc se cach aen duine a talmhain, agus a throcair agus  
 a thaisi do labhair se is in croich, agus mar do chuir se in Spiorad  
 Naemh dochum na n-apstol do chomhall a ghellta, agus mar  
 25 do chuir se na h-iascaireadha agus na h-oimhidi a ceannas  
 agus a mmaigistreacht na h-eaglaisi, agus ní bhia cunntabhairt  
 ag fear an tinoil gurbh e ughdar na n-oibrighthi hé agus is mar  
 sin nach eidir do chlaoidhe choidhchi o spiorad na h-aithisi he.<sup>7</sup>

DE OPERIBUS CHRISTI .i. D'OIBRIGHTHIBH CHRIOSD.

- 30 Agus is coir a dhiadhacht agus a dhaenacht do chreidimh  
 ar son na n-oibrighthi naemhtha agus na mirbhuilibh do roine  
 sé a talmhain co spioradamhail agus co corpardha,<sup>8</sup> curab aire  
 sin adubhairt se re lucht an t-seachrain, muna creidthighi a  
 mbriathraibhsi, creidigh a m-oibrighthibh. Foillsighthear anois  
 35 a bheith ana Dhia agus ana dhuine ar son treighinais an da  
 fhichid la agus in da fhichid oidhchi, agus co roibhi occaras

<sup>1</sup> Ms. euuangelium . . . creididerit

<sup>2</sup> Ms. adds agus.

<sup>3</sup> Ms. repeats nach.

<sup>4</sup> Ms. da

<sup>5</sup> Ms. cairmhnigh

<sup>6</sup> Ms. andmacht

<sup>7</sup> Ms. omits he.

<sup>8</sup> Ms. corparrdha



air tar a eisi sin. O nar fhéad an Diabhal dighbhail ar domhan do dhenamh do, do theith sé uadha agus tangadar na h-aingil da fhriothalamh, agus is follas as sin o do bhí ocaras air gur duine he, agus dearbhaidh frithalamh na n-aingil he<sup>1</sup> do bheith ana Dhia. Agus dearbhthar fos ina Dhia e an tan do rinne fion don uisci, agus dob e sin tosach a chomharthadha a fiadhnaisi na ndeisceabal,<sup>2</sup> as ar chreididar co dichra agus far fhagbhadar gach uile ni ar a ghradh. Tuc se a shuile don ti do geineadh dall agus do mhoran (52b2) ele o thaghall agus o bhreithir uair ele, agus tuc eisteacht dona boghraibh agus labhairt dona balbhain agus siubhal dona bacachaibh agus slainti dona labhraigh agus do lucht na pairilisi, agus do dhibir na diabhail as na corpaibh, agus do fhoir sé lucht na h-idroipisi agus nir fhagaibh teidhm gan slanughadh, agus do aithbheodhuigh na mairbh, agus do aisigh anum Lasarus agus a chorp ac breanadh ceithre la is in uaidh, agus ar sasadh cuig mhile do le cuig aranaibh agus le da iasc agus<sup>3</sup> do fhurail da chliabh dheg do linadh da fhuighill. Ni h-eadh amhain do rindi sé fein na neithe so<sup>4</sup> agus morán ele leo, acht do thinnluic da aspalaibh agus da dheisciblibh a mhile mhile oired so. Gurab aire sin adubhairt se riu, foiridh na lobhair, agus<sup>5</sup> slanaidh na galrach, agus aithbheodhaigh na mairbh, agus dibridh na diabhail, agus a n-aisgidh fuarabhar fein an chumhachta so, agus tabhraidh amach a n-aisgidh hí. Agus na gairdighidh<sup>6</sup> fana droch spioradaibh do bheith<sup>7</sup> fomhamaighthi<sup>8</sup> daibh, acht forbh-failtighidh ar son bhur n-anmanann do bheith scriobhtha ar neimh. Bith a dheimhin agad gibé chreidfis indumsa co ndingne m'oibrighthi agus oibrighthi bhus mo, iondas cuma h-iongnadh le cách uile iad. Agus cidbé neach dob áil le Dia do thabhairt ina chumann, tuc sé chuigi iad o fhuraileamh<sup>9</sup> amhain, amhail dearbhthar a Petar agus a nn-Andrias agus a n-Iacóp agus a n-Eoin agus a mMatha do bhí a' gabháil phuill is in oifig mhailisigh agus moran do dhainibh ele ar a tuc se na neithe talmhaidhe do fhagbhail. Tuic maseadh in ti lerbh éidir na maitheasa so do dhenamh ann fein agus a cach, gumadh éidir leis e fein do bheith acfaindeach cumhachtach ard is in

<sup>1</sup> Ms. aingil do bheith an da agus dearbhthar<sup>2</sup> Ms. naneisi b<sup>3</sup> Delete agus<sup>4</sup> Ms. omits so.<sup>5</sup> Ms. repeats agus slanaidh.<sup>6</sup> Ms. gairdigi<sup>7</sup> Ms. omits bheith.<sup>8</sup> Ms. fomaighthi<sup>9</sup> Ms. foralum

- t-saeghal. Agus nirbh áil lais na neithe talmhaidhi, acht beith bocht umhal ceannsa, gur amhlaidh sin do fhoillsigh sé é fein do bheith ina Dhia ag sanntughadh na neithe spioradamhail agus ac tarcaisniughadh na neithe n-aimsirdha. Oir da mbeith
- 5 sé ag iarraidh glóire in t-saeghail, do fhuicfidh sé na h-Ibhail do bhi ag iarraidh a sgriosta do shir, agus do reachadh sé dochum na cineadhaigh do ghebhadh he maille re toil<sup>1</sup> agus re buidheachais, agus do bherdais anóir mhór do ar a throcaire agus ar a mhirbhulibh di-fhaisneisi, agus do bhetis<sup>2</sup> aca shilleadh co
- 10 h-anorach duthrachtach tar a ndeeibh fein nach féadfadh so do dhénamh. Tucsam deimbrigh is in anoir sin ar gradh tuitim an duine do fhuaslughadh,<sup>3</sup> agus do theith se ona h-Ibhalaibh fein in tan dob ail leo rí do denamh de, agus tainic se chucu co toileamhail in tan dob ail leo a mharbhadh. An fear do
- 15 fhéadfadh ionad agus aim agus aimsear a cheasta d'fhoillsiughadh agus a thinnlaictheoir do thaisbénadh, in doich (53a1) leatsa<sup>4</sup> a mbeith neart na n-Iudhal air muna deachaidh sé co toileamhail da chésadh, oir ní ar son gur fhéad in t-Idhal a thuibheart do chésadh hé, acht ar son gurbh ail leis fein a thuibheart. Gurab
- 20 aire sin adubhairt se, potestatem habeo ponendi animam meam et iterum<sup>5</sup> sumendi eam. Nemo tollit eam a me, sed ego pono eam et iterum sumo eam .i. ata cumhachta gabhala agus thuibhearta m'anma agam, oir ní neach ele bhenas m'anum dim, acht mi fein aga thabhairt h-imach agus aga ghabhail
- 25 chugam aris. Gurab aire sin do chuaidh sé a n-aimsir cindti a throcaire luachmhoire da idhbairt fein co forbhfailteach<sup>6</sup> duinne, iondas gur chuir sé a chos co daingin cothuighthi is in cesadh gan claenadh gan utmaille,<sup>7</sup> iondas gur choimhlin se an Lex agus reimhfhighracha na faidhe agus na salm. An
- 30 tan d'iaradar na h-esbuig resun ar son a thecaisc air, agus d'fhiafraidh<sup>8</sup> Pilat nar rí he, agus an tan do bhuailidar agus do ghoirtidar na ridireatha do sgiusaibh hé, agus do cuireadh corcair righe mar eadach agus coroin sbine im a cheand, agus mar do mhelladar he mar rí, agus mar do chuir Irhod éadach
- 35 gel mar chomhurtha oinmhíde uime, agus mar d'aithisigheadar na Fairisinigh is in croich hé, agus mar adubhradar co creidfidis

<sup>1</sup> Ms. toil<sup>2</sup> Ms. do dbetis<sup>3</sup> Ms. fuaslagughadh<sup>4</sup> Ms. latsa<sup>5</sup> Ms. iterus . . . nema . . . sum eam.<sup>6</sup> Ms. forbfaildeach<sup>7</sup> Ms. udmailli<sup>8</sup> Ms. diafraidh

do da tigidh aisti, agus<sup>1</sup> ní thucsam a bheg do fhregra orra  
 no ní thuc aen raed. Do rinne se comhnuidhi is in croich ar  
 slainte na n-uile fa tainig se, agus is ann so do fhoillsigh se gurbh  
 é fein in t-uan dar labhair Isayas<sup>2</sup> faidh an tan adubhairt,  
 5 tanquam ovis ad occisionem ducetur, et quasi agnus coram<sup>3</sup>  
 tondente se sine voce obmutescet : oblatu est quia ipse voluit  
 et peccatum multorum portavit .i. berthar hé mar chairigh  
 dochum a mharbhtha agus balbh ocus hé gan guth aigi mar  
 uan a fiadhnaisi fir a lomartha. Do idhbradh he mar dob áil  
 10 leis fein agus do iomchair se peacaidh daine iomdha. Da  
 creididis do ar a theacht sa chroich mar adubhradar fein,  
 dobadh chora doibh a chreidimh ar a eirghi on bas, no ar a  
 eirghi beo on uaidh duinte, oir is mo do chumhachtaibh duine  
 marbh do eirghi o bhas na duine beo do theacht as a chroich.  
 15 Agus nir fhéad na h-Iudhail a radh co roibhi ainfhis orro a  
 n-eiseirghi Chríod, oir do chuireadar siad an mheid dab ail  
 leo fein do choimhéad an adhlaicthi, agus do bhí an mhéid  
 sin agus cach friochnumh da ndearnadar uile ag dearbhadh  
 fiadhan na h-eiseirghi. Do bhi sé fein da fhichid la (53a2)  
 20 idir a dheisceabail<sup>4</sup> ag dearbhadh a eiseirghi o arrgamaintibh  
 iomdha agus do bhí sé ag ithi agus ag ibhi leo agus, arna teaccosc  
 co h-iomlan do mar sin, do chuaidh se ina fiadhnaisi uile ar  
 neamh. Agus arna tinol a n-aen ionad a cind deich la ina  
 dhiaidh sin, do chuir se an Spiorad Naemh chuca, agus is uadha  
 25 do daingniughadh co cobhsaidh iad, iondas co rabhadar ullamh  
 dochum bais agus dochum cach dochair tar a cheandsan. Is  
 mor comhartha eile do rindi Críod a fiadhnaisi a dheiscibail ann  
 so, agus dar limsa is lór do<sup>5</sup> cach uili Chríostaighi lenabh áil  
 a<sup>6</sup> anum fein do shlanughadh co h-umhal firenda ar scriobhadh  
 30 ann so. Maseadh, aithnidhmid a chreideamh as na neithibh  
 so co dichra gurbh e Isu Críod fír Mac Dhe, agus do ghebhthar  
 an bheatha shuthain ina h-aimsir fein as in creidimh sin. Da  
 reir sin aithnimsi ditsa a chreidimh co neamh-chunntabhartach  
 cach ní dar scriobhadh ann so ar oibrighthibh in Tighearna,  
 35 madh ail leat dul a flaitheamhnas. Agus da ndearnair in creidimh  
 so co h-inill, seidfir uait spiorad na h-aithisi agus in mhi-dhochais.

<sup>1</sup> Delete agus<sup>2</sup> Ms. ihuyas<sup>3</sup> Ms. qorum . . obmutecet<sup>4</sup> Ms. descib̃<sup>5</sup> Ms. da<sup>6</sup> Ms. omits a.

DE ESSE DEI ET TRIBUS SECTIS .i. DO BHUNAIT DHIA AGUS  
DONA TRI BARAMHLAIBH SEACHRANACHA.

- Oir atait moran do dhainibh nach ar diadhacht agus ar daenacht Dhe amhain do nit seachran, acht ar an<sup>1</sup> ni as mesa  
 5 .i. nach creidid he fein do bheith ann. Agus is coir a fhiar-  
 fraighi dibh so, cia do rinde iad fein acht muna bé Dia nach  
 ail leo do chreidimh, do rinne iad? Is h-eigin duitsi, a fhir  
 an t-seachrain, an cheist so do fhregra .i. gurab tu fein no an<sup>2</sup>  
 naduir no do thuismightheoiri.<sup>3</sup> Masa tu fein do rinne thu,  
 10 créad nach dearnuis ni is<sup>4</sup> sochraidhi agus ni is eagnaighi agus  
 ni as airde<sup>5</sup> agus ni is conaigh agus ni is faidi-shaeghalach na<sup>6</sup>  
 mar thai thu? Agus munar fhéadais tú fein do dhenamh,  
 tuictear neamh-chumhachta<sup>7</sup> denta na neithe so don naduir  
 agus dona tuismightheoraibh anfang easlan. Maseadh, is h-eigin  
 15 gurab e Dia do chruthaigh tusa agus iadsan. Adeir in  
 seachranach, ma ta Dia suthain gan riachtanas a leas, cread  
 thuc air gan misi do dhenamh mar sin? Freagraimsi sin co  
 cumair:—oir ni fheadann creatuir ar bith<sup>8</sup> ar ghabh tosach  
 on<sup>9</sup> domhan agus on truailidheacht beith marthanach. Adhbhar  
 20 ele: da mbeith sé gan esbaidh do beith adhbhar dimais aigi,  
 agus do fhéadfaidhi a radh nach o Dhia thainic sé acht uadha  
 fein. Fiafraighsi anois cread adhbhar na míl agus na snedh  
 agus na fined agus na ndeargnaid, os a mo atait siad dochum  
 dighbhala na dochum tarbha? Is é a fhreagra sin, co taisbentaí  
 25 uile chumhacht (53b1) Dhia triothu agus esbaidh an duine,  
 iondas nach ardaighinn an duine anma<sup>10</sup> ona shochraidheacht  
 na ona neart, os eidir leo sin a dhíghbhail do dhenamh. Oir  
 cach creatuir<sup>11</sup> cruthuighthear on Cruthuightheor mhaith bid  
 siad maith ar tus ina cinel fein, no go truaillighthear trithu  
 30 fein iad. Aderaisi anois,<sup>12</sup> as mor modh<sup>13</sup> as a freagarthar Dia,  
 agus ní fheadarsa cia dibh budh disli damh fein. Is é a fhreagra  
 so co cumair,<sup>14</sup> gurab dochum na Paganach agus dochum na  
 Criostaidhthe agus dochum na n-Idhal tinoilter agus tiomurgthar<sup>15</sup>

<sup>1</sup> Ms. a<sup>2</sup> Ms. a<sup>3</sup> Ms. tuismigderthu<sup>4</sup> Ms. omits is.<sup>5</sup> Ms. arddacht<sup>6</sup> Ms. nar<sup>7</sup> Ms. adds a.<sup>8</sup> Here follows an erasion which leaves a final c legible<sup>9</sup> Ms. indistinct: on . . . āi only visible<sup>10</sup> Ms. amma<sup>11</sup> Ms. creatauir<sup>12</sup> Ms. repeats anois.<sup>13</sup> Ms. mog<sup>14</sup> Ms. cummair<sup>15</sup> Ms. timurthar

5 cach uili mhodh. Tuic ar tus nach cóir comhnuighi do dhenamh  
 a ngnathughadh na Paganach, oir dee bhoghra bhalbha gan  
 silleadh, gan grasa, gan cumhachta adhruid siad ar son Dia.  
 Gnathughadh na n-Idhal iarumh,<sup>1</sup> oir do ghabhadar Lex agus  
 10 frega o Dhia no go tainic Criosd a colainn, agus mar thainic  
 do chriochnaidheadh iatsan do reir na faidhe : amhail dearbhthar  
 a n-Iacob, is in uasal-athair<sup>2</sup>, an tan do bheanduigh a chlann  
 fein co ndubhairt re h-Iudas, .i. re mac<sup>3</sup> Iacoib, non auferetur  
 15 sceptrum<sup>4</sup> de Iuda et dux de femore eius, donec veniat qui  
 mittendus est, et ipse erit expectatio gentium .i. ni bhia sliocht  
 Iuda gan righ agus taisigh orra no go ti an<sup>5</sup> neach do ghelladh  
 doibh re fuirghid na cineadhaigh .i. Criosd ina coimhlintar an  
 fhaidheadoireacht uile. Ar teacht do ainn sein testadar taisigh  
 agus prionnsadha shleachta Iuda, do bhí a n-anoir aird roimhe.  
 20 Na h-easbuig agus na fáidhi do bhí ag freacra<sup>6</sup> agus a' coimhead  
 comhraití agus t-shacraimintí in t-Senn Reachta, do chuadar  
 uile ar neamh-nidh<sup>7</sup> ar teacht an Reachta Nua, acht gerbh  
 iad dob fhíghair agus doba scaile don Tighearna, oir do  
 bháidheadh iad is in Tighearna fein arna fhoillsiughadh. As  
 cóir adubhradh curab ris do bhadur na cineadhaigh ag fuireach,  
 oir nír h-aithnidheadh ar tus he acht i n-Iudea, agus atá sé  
 anois aga ghlórmharughadh ar fud an domhain ar n-aithne.  
 Fiafraigh anois cread fa leicter dona h-Idhaluibh beith beo  
 agus curab iad do chés Criosd? Is iomdha adhbhar chuigi  
 25 sin, agus atait trí h-adhbhair (53b2) spethsialta dibh. An  
 chead adhbhar dibh : is h-eigin duinne na leabhair ata acasan  
 d'fhaghbhail do dhearbhudh agus do theaccasc ar creidimh  
 fein, agus cach uair do fhaicfímais<sup>8</sup> iad fein co cuimhnighmais  
 céisadh Chriosd .i. ar Tighearna díl, firindeach, umhal, foighidech,  
 30 buidh, trocuireach, grasamhail fein. Gurab aire sin cach uair  
 do chifimis iad co cuimhneochmais cesadh ar Tighearna .i.  
 Isu milis. An dara h-adhbhar : oir adubhradar ac faghbhail  
 báis do Chriosd, leig a fhuil oruinde agus ar ar clannaibh, agus  
 do dhamnadh a sil is in breithir so. Gurab aire sin do sgaileadh  
 35 ar<sup>9</sup> fud an domhain iad do thabhairt naire da tuismighthoiribh  
 chiontacha agus do thabhairt gloire don chreidimh chathoilica.

<sup>1</sup> Ms. iarramh<sup>2</sup> Ms. in al athair<sup>3</sup> Ms. maib<sup>4</sup> Ms. septrum . . . gencium<sup>5</sup> Ms. a<sup>6</sup> Ms. freacar<sup>7</sup> Ms. neamhfni<sup>8</sup> Ms. faifímais<sup>9</sup> Ms. ar ar.



An treas adhbhar : oir ticfaid siad<sup>1</sup> do reir na faidhe fa dheiredh dochum an chreidimh cathoilica tre t-senmoir Ely agus Enog, agus da madh choimh iomdha do reir nuimhrech iad re gainimh in mara aga ndamnadh,<sup>2</sup> ticfaidh an fuigheall<sup>3</sup> dochum na  
 5 Crisdaigheachta fos. Da fechair na resuin so co friochnumhach, fedfair gan cunntabhairt creidimh od chridhi. Tabhair, maseadh, gradh agus 'toil d'uili bhrighibh do chuirp agus t-anma dot aen Dia dhil ghradhach fein fhrechas in creidimh chathoilica,<sup>4</sup> agus cebe chreidis co creidmheach daingin na neithe so, ni  
 10 h-egail leis spiorad na h-aithisi. Airdeochar<sup>5</sup> he iarumh mar a fuil i nflaitheamhnas can forcenn agus i nconach shuthain agus i nt-slainti nach truaillichthear agus a n-oighi nach claechlughthear agus tormach in ghradha agus a ncomann fhirindeach agus coimhlinadh cecha esbaidh agus ceol na  
 15 n-aingil agus silleadh shuthain na naemh tre bhithu sir : uair ni tualaing filidhi ionaid fellsamhain an domhain uile na sochair agus na subhaltaighi do-bhearthar ar son do chreidimh nemh-fhallsa duthrachtach do indisin go tu fein da derbhadh : gurab uime sin guidhimsi tusa ar gradh Isu, scrios do dhuailce agus  
 20 t'eadochas agus daingnidh do chreidimh a n-uile throcair Dhe.

(54a1) DE SEPTEM ECCLESIAE SACRAMENTIS .i. DO SHEACHT SACRAIMINTIBH NA H-ECLAISE.

Agus is cóir do<sup>6</sup> gach uile Chríostaighi a creidimh co friochnumhach, uair atait siat arna n-inordughadh o Chríosd agus  
 25 on eclais. An chead ní:—in baisdeadh, in dara ní:—in chonfirmail .i. daingniughadh laimhe in esbuic ar in creidimh agus ar in baistedh, in treas ní:—in aithrighi, an ceathramhadh ní:—in pósadh, an cuigeadh ní:—na gradha coisreactha, an seiseadh ní:—corp Chríosd, an seachtmhadh ní:—in t-ongadh  
 30 deghinach. An chead ní dibh .i. in baisteadh, d'orduidh Críosd fein in tan adubhairt, nisi<sup>7</sup> quis renatus fuerit ex aqua et spiritu sancto non potest intrare regnum Dei .i. nach féadann neach dul a flaitheamhnas muna bia sé arna athchruthughadh a h-uisci

<sup>1</sup> Ms. siad na faidered dochum

<sup>2</sup> Ms. namnad

<sup>3</sup> Ms. a fugill

<sup>4</sup> Ms. catolica

<sup>5</sup> From this point to the end of the chapter is not contained in the L. T.

<sup>6</sup> Ms. da

<sup>7</sup> Ms. nici



- agus anns an<sup>1</sup> Spiorad Naemh. Atbert Gregoir an baisteadh do ghenamh i<sup>2</sup> n-ainm in Athar agus in Mhic agus in Spioraid Naemh, agus cibe chreitis agus baistfidhthear mar sin sláineochar he. An ní do aithin Dia do dhenamh ní chum an
- 5 glanta on uisgi<sup>3</sup> do aithin he, acht chum an uisgi<sup>4</sup> do choisreghadh ana bhaisdeadhsan agus is anns an mbaisdedh so dailtear an Spiorad Naemh agus daingnighthear an creidimh. Agus is e so do fhoillsigh an colum ar teacht don Spiorad Naemh ina fhighair a Criosd. An dara ní, in daingneachadh tre méaduighthear grasa ind Spioraid Naeimh is na Criostaidhibh. Agus
- 10 is anns an<sup>1</sup> sacraimintsa do ghabh agus do ghoir Criosd na leinibh a' cur a laimhe orra, agus léghthar fos na h-apstol do thabhairt an<sup>5</sup> gharma cheadna amhlaidh ar na Criostaidhibh, agus do chuirdis a lamha orra agus do ghabhdais in Spiorad
- 15 Naemh chuca mar sin. Do nid na h-espuic so is in fighair cheadna ag daingnechadh in chreidimh agus na Criostaidheachta a cach : aga dhearbhadh sin tuc Criost a cheand arna chlaenadh a laimh Eoin Baiste agus is se in ceand sin is ionghuighthi dona h-ainglibh agus is ineagluighthi dona tighearnaibh. An
- 20 treas ní .i. in aithrighi : agus do thecaisc Criosd hi in tan adubhairt, regnum<sup>6</sup> celorum vim patitur et violenti rapiunt illud .i. fuilngidh flaitheamhnas Dhe a sharachadh agus teltoighidh lucht an t-saraighthi he ag denamh na h-aithrighi, oir is forbhfailtighe leis na h-ainglibh aen pheacthach iar n-aithrighi na fear testa
- 25 do chead ar nach fuil cunntabhairt. Agus is i in aithrighi do th-senmoradar na h-apstol mar leghthear (54a2)<sup>7</sup> ar Petar in uair do labhradh se ris na h-Idhalaibh ar pais Chríost, ata fis agam, a bhraithreacha, cur pheacthaighbhair tre nbur n-ainfhis, agus denaidh aithrighi anois agus sgriosfaidhthear bur peacaidh.
- 30 Is i in aithrighi fhir do thecoisc Criosd co deimhin tríd fein in tan do bhí se dá fhichid la agus dá fhichid oidhchi a treighinas. Is<sup>8</sup> don eisiomplair cheadna do fhulaing Elyas in treighinas

<sup>1</sup> Ms. a<sup>2</sup> Ms. inn<sup>3</sup> Ms. nuuisgi<sup>4</sup> Ms. uigi<sup>5</sup> Ms. sic : read na garma ceadna ?<sup>6</sup> Ms. clorum . . . patitur . . . rafi . . . illud.<sup>7</sup> This column is very indistinct, and in many cases conjectural readings, based upon the L. T.; are given.<sup>8</sup> This sentence is not contained in the L. T.

sin fos agus docamhla agus cumhgaigh iomdha ele da thoil fein. Bith a fhis agat co fuil in aithrighi fhirindeach ina tri codacha .i. a toirrsi in chroidhi agus a n-admhail in bheil agus a críochnughadh in lor-ghniomha, agus is siad so na tri neithe

5 is h-eigin do<sup>1</sup> gach neach do ní aithrighi fhirindeach do choimhlinadh le cheile mas eidir, uair is diomhain in fhaisidi agus in lor-ghniomh gan aithrighi no ní fhoghnann. Atá in toirrsi agus in fhaisidi contrardha do so, oir is lor iad muna feadtar in lor-ghniomh. An toirrsi, iomorro, agus an lor-ghniomh

10 is maith iad ge toirmiscthear in fhaisidi. Mar<sup>2</sup> an gceadna an toirsi gan lor-ghniomh agus aithrighi, muna feadtar is lor hi. An ceathramhadh sacraimint, an posadh, do h-ordaigheadh he o Dhia a tosach an chruthuighthi. Gurab aire sin adubhairt Criosd ris in drong do chuir a cunntabhairt scailti in phosta,

15 in drong do chengail Dia ní h-eidir le dainibh a scaileadh. Do choimhlin Criosd an fhighair so ann fein in tan do chengail se in eglais ris fein mar mhnai phosta trena fhuil luachmhoir fein. Gurab aire sin atbert an t-apstol, propter fornicationem<sup>3</sup> autem, unus quisque vir uxorem habeat<sup>4</sup> et<sup>5</sup> e<sup>6</sup> converso<sup>7</sup> .i.

20 bid bean phosda ag gach aen fear, agus fear posda ag gach mhnai do sheachna druisi dimhain.<sup>8</sup> An<sup>9</sup> cuigeadh<sup>10</sup> sacraimint .i. na gradha coisreactha do h-ordughadh o Chriosd<sup>11</sup> fein<sup>12</sup> amhail adubhairt se fein re<sup>13</sup> Petar<sup>14</sup>, do-bheirimsi<sup>15</sup> duitsi<sup>16</sup> eochracha flaitheamlhnais Dhe<sup>17</sup>, agus<sup>18</sup> gach<sup>19</sup> ní<sup>20</sup> cheanglas<sup>21</sup>

25 tu ar an talmhain, beth se cengailti a flaitheamhnas Dhe. Adubhairt se an ní<sup>22</sup> ceadna ris na h-apstol uile agus ris na prelaideadh<sup>23</sup> trithu. Adubhairt riu fos, accipite spiritum<sup>24</sup> sanctum<sup>25</sup> .i. gabhaidh chugaibh an Spiorad Naemh,<sup>26</sup> agus gebe da<sup>27</sup> maithfir<sup>28</sup> a peacaidhe maithfidh Dia do iad, agus

30 tuictear a chontrardha. Do rinne se so an tan do mhaith<sup>29</sup> se do Mhuire Mhagdalen<sup>30</sup> a peacaidhe agus do mhoran ele maille ria.<sup>31</sup> Gurab aire sin adubhairt in t-apstol a persain Chriosd, cibe ar ar maitheamhairsi do, maithimsi do. An seiseadh sacraimint .i. corp Chriosd, do ordaigh se fein (54b1)

<sup>1</sup> Ms. da

<sup>2</sup> Ms. omits all this sentence but the words gan lor-ghniomh, and, is lor hi

<sup>3-29</sup> Conjectural readings based upon the L. T.

<sup>30</sup> Ms. Madalen

<sup>31</sup> Ms. rir

diardaoin<sup>1</sup> manndala in tan do bheannuigh se in t-aran ag breith buidheachais ar an Athair, agus do bhris é agus tuc da dheiscibul agus atbert riu, gabhaidh agus caithidh uile de so, oir is deimhin curab e so mo chorp sa. Agus do ghlac in chailis iaramh agus

5 adbert iar caithimh, gabhaidh agus ibhidh di so, oir is i so co deimhin cailis na Tiomna Nua ina n-idhbartear m'fhuilsi tar bur ceand. Nir fhéad aen neach da raibhi a fiadhnaisi an caithmhe<sup>2</sup> sin freagra iomchubhaidh do thabhairt ar an neach do fhiafraigh agus do chuir a cunntabhairt, cat hé so adeir

10 tu, oir ní fhaicim ann so acht aran agus fin, agus adeirir<sup>3</sup> is e so do chorp fein do bheith ann idir fuil agus feoil? Do chreideadar na h-apstol co firinneach a chorp do bheith ann mar adubhairt se fein, agus eistidh na h-anchreidmhigh maille re náire in comhradh so, uair cunntabhartaighid siad sacraimint

15 na h-altora ar son nach faicidh di acht foirm in arain agus in fhina, gidh eadh do bhi fis ar n-anfainde agus ar ngraine agus t-seachrain ar n-indtinne ag in<sup>4</sup> Dia, iondas na budh eidir lind fuil agus feoil och do chaithimh, curab aire sin do chlaechluigh se in t-sacraimint mór-luaigh so a n-aran agus a fin do cach ar

20 son comadh eidir leo a caithimh gan athmhultas, gan adhfhuathmharacht. Bidh a dheimhin agat anois curab inchreiti gan cunntabhairt corp Chriosd, etir fuil agus fheoil, do bheith a laimh in t-sacairt mar thainic se a mbroind na h-óighi, agus mar do bheith se is in croich cheasta ar coimhlinadh gach neith

25 dub indenta, agus a comhlaine glóiri agus cumhachta mar do bhi agus ata maille ris in Athar neamhdha. Do idhbair se he fein don Athair, gan ball gan sal ar altoir na croichi aine in cheasta, ar ndenamh sacairt agus esbog de do reir ordinala Mhelchisedech ar scath shlanaighthi<sup>5</sup> in domhain. Tuc se in

30 t-sacraimint<sup>6</sup> so da dheiscibuil fein agus do fhurail a denamh agus a gnathughadh a comhartha cuimhnighthi a pheine agus a phaisi fein. Agus do choimhlnadarsan hi co duthrachtach iondraic, agus d'aithnidar da n-oighribh a denamh mar an ceadna do choimhlinadh slainti na mbeo agus na marbh. Gurab

35 aire sin atbert an t-apstol, ego a Domino accepi quod et tradidi vobis .i. is on Tighearna do ghabhas in ni tucas daibhsi, uair

<sup>1</sup> Ms. diardain manndal<sup>2</sup> Ms. caiti<sup>3</sup> Ms. adeirise<sup>4</sup> Ms. inn : but read a gcinn Dia ?<sup>5</sup> Ms. shlanaigi<sup>6</sup> Ms. stacramaint

gach a<sup>1</sup> mhince ibhthai in chailis so agus chaithfidhi in t-aran, foillseochthaoi pais in Tighearna choimh minic sin no go ti sé a ndeireadh an domhain : uair atathai ag taisbenadh agus ag foillsiughadh paisi Chriosd gach uair do nithi comain na

5 sacraiminti coisreactha so do rindeadh tar bhur ceand. Agus dleghair is in comain so boill an chuirp<sup>2</sup> uile do mharbhadh ona lochtaibh, agus coimhchesadh maille ris agus beith marthanach is in creidimh so co crich na beatha. Gurab aire sin adeir an Tighearna, probet<sup>3</sup> autem se ipsum homo .i. dearbhadh in duine

10 é fein co géar re ndul is in comain, ag denamh na h-aithrighi so co h-umhal (54b2) agus na faisidi co firindeach, uair is mar sin chaithear co neamh-fhallsa neamh-ghuasachtach in t-shacraimint choisreactha trena ndearnadh an domhan : amhail adeir an Tighearna fein, qui enim manducat et bibit indigne .i. existens<sup>4</sup> in gravibus peccatis aut voluntate peccandi, iudicium sibi manducat et bibit .i. gebé neach chaithis in t-shacraimint so maille re peacaidh throm no re toil an pheacaidh sin, is breitheamhnas chaithis agus ibhis maille re báis<sup>5</sup> shuthain. Maseadh, gebéneach lenab áil beatha mharthanach d'fhaghbhail

20 as in sacraimint so, is h-éigin do a ullmhughadh co dichra deithideach chuici. Gurab aire sin adeir in Tighearna, qui manducat meam<sup>6</sup> carnem et bibit meum sanguinem, scilicet<sup>7</sup> digne et fideliter, habet vitam eternam .i. gebé chaithis m'fhuil agus m'fheoil co diongmhala, mairfidsa ann co marthanach agus

25 mairfidh sé indumsa a' gabhail grása<sup>8</sup> agus toili agus duthrachta agus grádha agus beathadh o n-oilfidhthear he a n-oibrighthibh mhaithi agus a subhailci. Mairfidsa annsan aga choimhéad ona peacaidh agus ona lochtaibh agus aca choimhéad co cobhsaidh a n-oibrighthibh mhaithi mharthanacha. An seachtmhadh sacraimint .i. in t-ongadh deighinach as a méaduighthear grasa

30 in Spioraid Naeimh do<sup>9</sup> gach Criosdaidhi. Is uime do-bherar

<sup>1</sup> Ms. omits gach a.

<sup>2</sup> Ms. choirp

<sup>3</sup> Ms. probat . . . . ipus.

<sup>4</sup> The words existens . . . peccandi are taken over from the L. T. as part of the quotation.

<sup>5</sup> Ms. bass

<sup>6</sup> Ms. meum

<sup>7</sup> The words scilicet . . . fideliter are taken over from the L. T. as part of the quotation.

<sup>8</sup> Ms. gras

<sup>9</sup> Ms. da

dona Criosdaidhibh a ndeireadh a mbeathadh e, do choimhlinadh na sacraiminti so iondas gomadh luaithidi agus comadh shuaimhidhighi do ghebbhadh Dia iat. Gurab aire sin atbert Iacob, da ngabha easlainti neach agaibh, tabhradh se sagairt na h-eclaisi chuigi, agus guidhid siat air arna ongadh o ola a n-ainm in Tighearna, agus maithfidh a pheacaidh do. Agus bith a dheimhin agat co luaithighind in t-sacraimint so slainti in chuirp lais, gidh eadh ni h-indenta ar t-shlainti an chuirp hi, acht do neartughadh d'eshlainti<sup>1</sup> na h-anma. Do choimhlin se fein an eisiomlar so roimh a chesadh agus is in uaidh mar fhighair duinne do serios ar peacaidh ina<sup>2</sup> ghnathachadhsan, ar son co tibhradh grasa di-airmhe duinne ar an eisiomlar so do choanmhair: amhail adeir Eoin, gratiam pro gratia et de plenitudine<sup>3</sup> eius omnes accepimus .i. ghebhmid uile grasa ar son comhlaine a ghrasasan. Tuig anois na tri h-ongtha do rindi Criosd air fein gura do shighnughadh na n-ongtha so na ndaine do rindi iat. An chead ongadh ar na chosaibh maille re glanadh na ndear, as a sighnuidhthear ongadh an chead bhaistidh ata ina chead shacraimint as a ceimnidhthear in creidimh. An dara h-ongadh ina cheand, in tan do dhoirteadh albastrum unguenti um a cheand shuightheach, a roibhi ola luachmhór, tre tuictear confirmacio .i. daingnechadh laimhe in esbuic, ina coimhlintar grasa in Spioraid Naeimh. An treas ongadh ina chorp uile, in tan do chuireadh a chorp is in uaidh, as a tuictear an t-ongadh deighinach do nithear ar ceadfadha chorp para fhoirimeallacha<sup>4</sup> in chuirp d'fhaghbhail acfaindi grais on Spiorad Naemh. Maseadh, madh ail leatsa buaidh do bhreith od naimhdibh, creid an t-sacraimint so co neamh-chunn-tabhartach agus ni tighearneocha spiorad na h-aithisi at inntind.

# 30 DE PURGATORIO .i. DON PHURGADOIR.

Oir is coir do gach uile Chriostaighi teine<sup>5</sup> na purgadoiri do chreidimh co firindeach, oir is innti glantar co foirbhfi anmanna na firen nach glantar co h-iomlan ar an t-saeghal<sup>6</sup> so. Gurab aire sin adeir in Slanuightheoir,<sup>7</sup> gibe (55a1) pheacugheas anns an<sup>8</sup> Spiorad Naemh, nach maithear a pheacaidh abhus na thall

<sup>1</sup> Ms. indistinct—read do shlainti ?

<sup>2</sup> Ms. in

<sup>3</sup> Ms. plenitudine

<sup>4</sup> Ms. fímlleacha

<sup>5</sup> Ms. tene

<sup>6</sup> Ms. an saeghal

<sup>7</sup> Ms. slanadthoir

<sup>8</sup> Ms. a



do. Adeir Gregoir co fuilit coiri eadtroma ann glantar is in  
 purgadoir roimh am<sup>1</sup> in bhreitheamhnais, agus atait coiri ann  
 maithear abhus agus coiri eili maithear thall. Uair in ní  
 diultear d'aen, ní cheaduihthear é a n-airteaclaibh eli. Agus  
 5 tuictear so dona min-pheacaidh, amhail ata comhradh dimhain  
 do ghnathughadh agus gaire ainmhesarrdha agus seachran  
 ainmfhisach nach oibrigh moir-pheacaidh, tromuighi so co  
 mór tar eis in t-saeghal d'fhagbhail ar neach. Adeir Pol gurab  
 é Criosd is funndameint ann, agus adeir fos, gibe do dhena  
 10 teghdhais, acht ar an funndameint so, d'or no d'airgead no do  
 chlochaibh luachmhora no do dheagh-oibrighthibh eile do-  
 bhearadh tarbha gan teine,<sup>2</sup> dearbhochaidh in teine iaramh  
 in connaidh agus in fher agus in connlach a slainti mharthanaigh  
 do reir a chailidheachta a clochaibh na coirthi. Agus ge do  
 15 fhedar an glainti so do thuicsin a theine trioblóidi agus dochair  
 in t-saeghail, is cora a tuicsin don phurgadoir<sup>3</sup> ata againd.  
 Tabhraidh da bhar n-uigh co gear nach iad na daine do rinde  
 iarann agus umha agus luaidhi ar in teghdhaiseachadh so .i.  
 na peacaidh mhora chruaidhe do-sgailti, do ghelladh do ghlanadh  
 20 in is teine<sup>4</sup> so, acht an connaidh agus in fher agus an connlach  
 re n-abur na peacaidh bheaca no ro-eadtroma bhis so-chaithti<sup>5</sup>  
 on teine. Tuic fos nach fuighidh<sup>6</sup> neach na peacaidh beaca  
 fein do ghlanadh thall, muna dearna deagh-oibrighthi abhus,  
 as a tuillfidh in teine<sup>2</sup> ghlanta so d'fhagbhail thall. Tuicmid  
 25 co minic co nglanann eglá in bhais min-pheacaidh na firen  
 gan teine.<sup>2</sup> Is follas co ngabhthar anmanna na ndaine foirfi  
 mar scarad rena corpaibh is na sostaibh aingliedha. Gurab  
 aire sin adeir an Tighearna, ubicunque fuerit corpus, illuc  
 congregabuntur et aquile .i. cibe ionad a mbia in corp tinolaid  
 30 na h-ilair ann .i. corp ar Slanaightheora agus anmanda firen  
 uime. Gurab aire sin atbert Pol gurab e a mhian a chorp do  
 scaileadh do dhul a fochair a Thighearna. Maseadh, gibe ag  
 nach fuil cunntabhairt corp Chriosd do bheith ar neamh, ní  
 dhiultann se anam Phoil do bheith ar neamh agus is uime sin  
 35 atbert Pol fein do scaileadh a chuirp fein, da sgailtear an teach  
 talmhaidhe ata umainn, do ghebbam teach glordha marthanach

<sup>1</sup> Ms. *ā mbr̃itenais*<sup>2</sup> Ms. *tene*<sup>3</sup> Ms. *furgadoir*<sup>4</sup> Ms. *tine*<sup>5</sup> Ms. *sochnaiti*<sup>6</sup> Ms. *fuighi*



nach dearnadh o lamhaibh daenna. Gurab aire sin adeir<sup>1</sup> Augustin, an aimsir ita idir bas in duine agus in breitheamhnas co mbeith na h-anmanna a n-aitreabhthaibh<sup>2</sup> dhiamhra, agus drong dibh a ciunas agus drong eli a pein do reir a n-oibrighthi.

5 An tan do nithear idhbart cuirp Chriod ar na marbhaibh no almsa eigin eli, do nid na daine ita ro-mhaith dibh sin buidheachas agus altughadh, agus na daine nach fuil ro-olc atá so ina chuitiughadh doibh, agus na daine atá ro-olc cin go furtachtaighin so doibh ata sé ina sholas dona beoghaibh. Gurab aire sin

10 adeir Bernard, gebe do rinne maindeachtnaighi abhus co<sup>3</sup> tibartar a dha chead airead d'aimsir a phurgadoir<sup>4</sup> doibh, on cead fheoirling gus<sup>5</sup> in feoirling ndeighinaigh : agus tuicim anois gidh cruaidh leis an duine sgailteach ndo-cheartaighthi<sup>6</sup> a cheartughadh, agus leis an duine utmall<sup>7</sup> beith cobhsaidh, agus

15 leis in duine mbriathrach silens do chonnmhail, curab cruaidhe agus gurab ro-chruaidhi daibh na piana agus na h-athmhultais ata aca d'fhulaing. Gurab aire sin is beandaidhthi gach neach da nglantar a pheacaidh ina aimsir ac denamh na h-aithrighi, iondas co ceimneocha se ar eitillach dochum a Thighearna

20 fein gan tadhall gan dochair o phianaibh.

DE RESURRECTIONE CHRISTI .i. D'EISEIRGHI CHRIOSD AGUS NA CINEADHAIGH UILE.

Agus is<sup>8</sup> coir do gach uile dhuine a chreidimh gan cunntabhairt, agus is fris labhras in Tighearna in tan adeir, ego sum resurrectio et vita : qui credit<sup>9</sup> in me, etiamsi mortuus fuerit vivet et ego resuscitabo eum in novissimo die .i. is misi in eiseirghi (55a2) agus an bheatha, agus ge do fhagha in neach chreidfis indumsa bas, beidh se ina bheathaidh, agus muisgelatsa he is in ló deghinach. Omnes qui in monumentis sunt audient<sup>10</sup> vocem filii Dei, et qui audierint vivent .i. gach aen bhes is na h-uadhaibh

30 do chluinfid siad guth Mhic Dhe agus beid ina mbeathaidh<sup>11</sup> : agus adeir an t-apstol, si enim credimus quod Iesu mortuus est et resurrexit, ita et Dominus eos qui dormierint per Iesum adducet<sup>12</sup> cum eo .i. mar chreitir Iosa d'fhaghbhail bais agus

<sup>1</sup> Ms. omits adeir.

<sup>2</sup> Ms. an treabhaibh

<sup>3</sup> Ms. cono

<sup>4</sup> Ms. furgadoir

<sup>5</sup> Ms. gussin

<sup>6</sup> Ms. ndo ceartaigi

<sup>7</sup> Ms. udmall

<sup>8</sup> Ms. as

<sup>9</sup> Ms. credid

<sup>10</sup> Ms. andient . . . filii

<sup>11</sup> Ms. ina beathaidh

<sup>12</sup> Ms. adducere

do dhenamh eiseirghi, creitidh na daine fhuair bas trid co tìbhra leis iad. Da fiafraighi neach, ciondas do ghentar in eiseirghi, adeir in fear ceadna, quoniam<sup>1</sup> ipse Dominus in iussu et in voce archangeli et in tuba Dei descendit de caelo et mortui, 5 qui in Christo sunt, resurgent primi, deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera et sic semper cum Domino erimus .i. ticfaidh in Tighearna fein a silleadh follas agus a nguth an aingil agus a mbuabhall Dhià agus na mairbh fhuair bás a Criosd eireochaid 10 leis ar tus, agus sinne in<sup>2</sup> drong ata beo, berthar a nelaibh aeir maille re cach sinn agus bemid beo maille renar Tighearna, agus eireochfam uile re silleadh na sul is in moimint deighinaigh le foghar an bhuabhaill deirennaidh: amhail adeir Isayas, resurgent, inquit,<sup>3</sup> mortui resurgent qui erant in sepulchris et letabuntur omnes qui sunt in terra: ros<sup>4</sup> qui sanitas illis 15 est terra vero ipsorum cadet<sup>5</sup> .i. eireochaid na mairbh as<sup>6</sup> na h-uadhaibh, gach uile dhuine ar talmhain an tan sin, agus is e braen shilis uaitsi as<sup>7</sup> slainti doibh uile, agus tuitfidh a talmhain. Is é in braen sin braen do bhlas na gloiri suthaine mhairis mar shlainti ag lucht na togha. Talamh na peacaidh iomorro, cuirp 20 na ndaine ndamunta thuitis a n-aigen pene ifrinn. Agus adeir Daniel faidh, qui dormiunt in terrae pulvere evigilabunt, alii in vitam eternam,<sup>8</sup> alii in opprobrium sempiternum .i. na daine ata ana codladh a luaithridh na talmhan do dhenaid fuirechras in tan sin, agus rachaidh drong aca anns an<sup>9</sup> beathaidh shuthain, 25 agus drong eile chum na pene suthaine. Narab ionguadh le neach na daine mharbha do eirghi as an<sup>9</sup> luaithridh, oir ní dochra in raed ata ann d'athchruthughadh naid na h-uile do cheadchruthughadh gan adhbhar. Gurab aire sin adeir Augustin, nar leig Dia nach feadfaidh uile chumhachta in Chruthuightheora athnuaidhechadh do thabhairt do chorpaihb caich. gebe ar bith bas fuaradar do mhuir no do thir no do loscadh no do shlugadh piast no en no ethaidaigh: eireochaid is na corpaihb cheadna ar na n-edughadh<sup>10</sup> co neamh-thruaillighthi do-mharbhtha,

<sup>1</sup> Ms. quoniam in dns . . . visu . . . descendit . . . relinquimur . . . nubibus . . . et sic et sic.

<sup>2</sup> Ms. ina

<sup>3</sup> Taken over from the L. T. as part of the quotation.

<sup>4</sup> Ms. omits ros . . . est.

<sup>5</sup> Ms. caded

<sup>6</sup> Ms. ar

<sup>7</sup> Ms. aslainti

<sup>8</sup> Ms. . . . eternum . . . opprobrium.

<sup>9</sup> Ms. a

<sup>10</sup> Ms. edgughadh

amhail adeir Iob, scio quod redemptor<sup>1</sup> meus vivit etc. .i. creidim  
 an Slanaightheoir do bheith beo, agus co n-eireocham maille  
 ris is in eiseirghi dheighinaigh, agus do chibh mo Shlanaightheoir  
 maille rium agus me am cholainn fein, agus is aire sin atbert  
 5 Gregoir, atamm aga chreidimh agus aga admhail do reir Iob  
 gur eirigh ar Slanaightheoir maille re cuirp so-ghlacadh, agus  
 co n-eireocham fein is na colnaibh cheadna a n-examhlacht  
 crotha agus firinne<sup>2</sup> agus gloire, agus atamaid ionann do reir  
 na firindi agus examhail do reir (55b1) cumhachtain. Ata  
 10 mín ceandais do-thruaillighthe agus atá sé so-ghlacadh ar son  
 nach legind se bunait nadurdha firindi uadha.<sup>3</sup> Ata gach uile  
 égcosc an chead chrotha<sup>4</sup> ann fein do reir gné na cead firinne  
 is in eiseirghi, agus adeir in Tighearna fos, ní bhi baindsiughadh  
 is in eiseirghi acht a mbeith a flaitheamhnas amhail aingle  
 15 Dhe. Gurab aire sin adeir Augustin, na bith cunntabhairt  
 agad cach uile égcosc do dhenamh na h-eiseirghi mar do bhatar  
 ar tus. Ní bhia in druis in tan sin ann, dearbhthar ina cuisi  
 combuaidhreadh d'aen neach, oir tairngtear uatha gach uile  
 locht corpardha aitreabhas inntu, agus bidh tarnocht<sup>5</sup> follas  
 20 do cach uile in tan sin gan cumas gan cumhachta aca air agus  
 coimheadar daibh a neithe naemh. An ti do chruthaigh a  
 n-égcosc uili ní legind aen esbaidh orra, amhail adeir an  
 Tighearna, capillus de capite vestro non peribit .i. nach racha  
 aen rib d'fholt agaibh amugha na oiread. Agus na bith dochas  
 25 agaibh ar a shon sin co n-éireochaid na daine esbadhacha ina  
 ndo-dhelbhaibh fein, amhail atait doill agus buighre agus bacach<sup>6</sup>  
 agus a cosmhaile. Adeir Augustin,<sup>7</sup> ibi quae prava sunt  
 corrigentur<sup>8</sup> .i. na neithe do bhí saebh ar tus cearteochar an  
 tan sin iad, agus cearteochar gach ní dochraidh da mbia a cach  
 30 in la sin, co mbia sé glormhar sochraidh arna cheartughadh  
 a foirfeacht fhlaithreamhanta. Agus bith a dheimhin agad  
 nach hi foirm esbadhach na mball eiseirgheas Dia, acht an  
 forfidheacht ghlordha athnuaidheachta fhlaithreamhanta, agus  
 ní bhia ceartughadh ingen na fuilt na an oiread gan beith a  
 35 foirm ghlórdha ionmholta in la sin. Mar fhéadas in ceard  
 no in dealbhadóir a n-ymhaigh fein d'athnuaidheachadh,  
 feadaidh Dealbhadóir agus Ceard in chruthuighthi uile an

<sup>1</sup> Ms. redemptor<sup>2</sup> Delete firinne agus<sup>3</sup> Ms. uaada<sup>4</sup> Ms. cth<sup>5</sup> Ms. tairnocht<sup>6</sup> Ms. baco<sup>7</sup> Ms. Agustín<sup>8</sup> Ms. corrigentur

dealbh agus an deallradh is áil leis fein do thabhairt ana  
ymhaighlin fein gan dighbhail da substaint. A n-éis a deich  
mbliadhna fichead eirghis cach<sup>1</sup> chum na h-ciscirghi, do reir  
Augustin, agus beid na daine uile comhthroma ris na h-ainglibh  
5 do reir gloiri agus conaich in tan sin gin co beth do reir cuirp  
na<sup>2</sup> aeisi. Agus dlightheadh cach uile chomhglasadh do ghradh  
in Chruthuightheora do-bheir an foirm flaitheamhanta so  
tar eis gach uile bhais dhochraidh<sup>3</sup> da rach iad.

10 DE DIE IUDICII .i. DO LA IN BHREITHEAMHNAIS THICFIS  
A CRICH AN DOMHAIN.

Is coir do gach aen neach eagla roimhe, oir atbert an  
Tighearna comadh réidhi do bheith se re Tyro agus re Sydoni<sup>4</sup>  
la na breithi na ris na cathrachaibh nach creidfeadh da  
bhriathraibh agus da shubhailcibh : agus ata se aga shenmoir  
15 co ro-fhollas ann sin co ticfa lá na<sup>5</sup> breithi. Adeir fos, cum  
venerit filius hominis in maiestate<sup>6</sup> sua et omnes angeli eius  
cum eo etc .i. mar thicfis Mac in Duine ina mhiadhamhlacht<sup>7</sup>  
fein agus na h-aingil, suidhfídh se do reir a mhiadhamhlachta  
fein agus tinolfaidhthear na cineadhaigh uile chuigi agus  
20 deleochar iad o cheile mar dheluigheas in buachaill na caoirigh  
ona meandanaibh : agus cuirfidh na caoirigh .i. lucht na togha  
da leith dheis, agus na meandain .i. na peacaigh da leith chli.  
Adeir in Tighearna fos, amen, dico vobis quod vos, qui reliquistis  
omnia, in regeneratione<sup>8</sup> cum sederit filius hominis etc. .i.  
25 adeirim ribh co firindeach co mbeidhisi na daine do fhagbhaidh  
bhur neithe ar mo shou maille rim ag denamh breitheamhnais  
ar dha threibh dheag mac n-Isrlibh. Gurab aire sin adeir  
Ieronimus,<sup>9</sup> hic discimus<sup>10</sup> cum suis discipulis iudi—(55b2)—  
caturum Iesum .i. is e d'floghlumar Criosd do theacht maille  
30 ris na deisciblibh chum in bbreitheamhnais agus ní maille ris  
na deisciblibh amhain, acht maille ris gach naemh do fhagaibh  
gach aen ní ina onóir agus do rindi a indtsamhlughadh ris fein.  
Gurab uime sin adeir an t-apstol, nescitis quoniam angelos  
iudicabimus, quanto magis secularia .i. bith a fhis agaibh co  
35 ndingnem breitheamhnas ar na h-ainglibh, agus corab mó

<sup>1</sup> Ms. gach : read gach aon ?

<sup>2</sup> Ms. naeisi

<sup>3</sup> Ms. tshochraidh

<sup>4</sup> Ms. Synndoni

<sup>5</sup> Written in margin.

<sup>6</sup> Ms. maieste

<sup>7</sup> Ms. miadhamhla

<sup>8</sup> Ms. regeneracione . . . cederit.

<sup>9</sup> This reference, which is erroneous, is given by the L. T.

<sup>10</sup> Ms. dicimus

agus corab ro-mho do dhenam ar na dainibh e. Gurab aire sin adeir an t-apstol, omnes nos oportet astare ante tribunal Christi ut recipiat<sup>1</sup> unusquisque prout gessit in corpore suo, sive bonum sive malum .i. is eigin duinn teacht a fiadhnaisi breitheamhnais

5 iondas co ngabha gach neach againd a thuarastal do reir a oibrighti. Adeir in salm, Deus manifeste veniet.<sup>2</sup> Deus noster et non silebit : ignis in conspectu exardescet<sup>3</sup> et in circuitu eius tempestas valida .i. ticfidh ar nDiane co follas, agus ní bhia sé ina<sup>4</sup> thast, agus lasfaidh in teine<sup>5</sup> ina fhiadhnaisi agus

10 beith anfadh laidir ina thimchell. Gurab aire sin adeir Augustin, hoc nos de Domino nostro Iesu Christo intelligimus,<sup>6</sup> quem speramus de caelo esse venturum ad vivos et mortuos iudicandos .i. is amhlaidh tuicmid co ticfa ar Tighearna Iosa Criosd co beodha do bhreitheamhnas beo agus marbh, agus ticfidh co

15 follas do dhenamh breitheamhnais choir idir na firenaigh agus na h-anfhirein. Agus in ti thainic<sup>7</sup> co foluightheach ar tus d'fhulang breitheamhnais eagcoir<sup>8</sup> ona h-anfhirenaigh, ticfidh se co follas a nguth agus a foghar breitheamhan agus ní dingne tost. An ti do bhi ina thost a fiadhnaisi Pilat, beith sé ag denamh

20 breitheamhnais chruaidh ar lucht an aindlighe gan tost. Adeir Daniel, ecce videbam et filius hominis venit in nubibus caeli .i. do chonnac Mac an Duine a nelaibh, agus do shuidhigheadh an breitheamhnas agus do h-osluigead na leabhair. Adeir Apcolips, vidi thronum magnum et sedentem super eum a

25 cuius<sup>9</sup> conspectu fugit caelum et terra .i. do chonnac neamh agus talamh ag teitheadh roimh in ti do bhi ina shuidhi a<sup>10</sup> cathair in bhreitheamhnais. Adeir fos, vidi mortuos magnos et pusillos<sup>11</sup> stantes in conspectu throni, et libri aperti sunt .i. do chonnac na mairbh mhora agus na mairbh bheaca<sup>12</sup> ina

30 seasamh a fiadhnaisi chathaire an bhreitheamhnais iar n-oslughadh na leabhair, agus leabhar na beatha oslaighthe don taibh ele, agus iatsan ac breitheamhnas astu do reir a n-oibrighti fein agus gach neach na frith scriobhtha a leabhar na beatha do chuireadh a loch theinntighe iat. Agus is e a

35 thuicsin so, co faca Criosd ag suidhi ac breitheamhnas beo

<sup>1</sup> Ms. resibiat<sup>2</sup> Ms. . . . veniat. Omits noster<sup>3</sup> Ms. exardeset<sup>4</sup> Ms. a tast<sup>5</sup> Ms. tene.<sup>6</sup> Ms. intellimus<sup>7</sup> Ms. tanic<sup>8</sup> Ms. egoir<sup>9</sup> Ms. cuidius<sup>10</sup> Ms. ac<sup>11</sup> Ms. dius alos<sup>12</sup> Ms. be



- agus marbhl, agus cur theith nemh agus talamh o.ia fhiadhnaisi,  
 oir rachaid neamh agus talamh ar neamh-nidh<sup>1</sup> in la sin. Agus  
 do osluigeadh na leabhair .i. cogus gach aein as a follas adhbhar  
 an bhreitheamhnais. Do h-oslaiacadh leabhair na beatha .i.  
 5 Criosd, agus gebe neach do dhena na h-oibrighthe nach fuighthear  
 ann, cuirfidhthear a loch teineadh e .i. a pein t-suthain ifrinn.  
 Agus adeir Sofonius, is e an la sin la na feirgi agus la na tribuloidi  
 agus in anfhorlaid, agus la an dorchadais, agus la na nel  
 truaillighthe agus na combuaidhearthe, agus la stuic archaingil,  
 10 agus la an ghalair agus an tromuighthe, agus la na crioth<sup>2</sup> agus  
 an achmhasain ro-chruaidh, agus la na plagha gan crich.  
 Doirtfidhthear fuil (56ar)<sup>3</sup> na peacthach an la sin mar bhreantas  
 do-choidreabha agus ni fheada a n-ór na a n-airged a saeradh  
 an la sin a n-aghaidh feirgi an Tighearna. Gurab aire sin adeir  
 15 Gregoir, is coir a mheas co casamhail an mhéid do chruadhaoge  
 agus searbhaís bhis<sup>4</sup> ar croidhibh na ndaine ndi-mholta in la  
 sin, iondas nach<sup>5</sup> eidir tenga na faisneis na foillsiughadh labhairt<sup>6</sup>  
 do chrith agus do ghabhaidh na peacthach an la sin. Cuimhnigh  
 an la sin, maseadh, co gear a serbhdhacht bhur croidhi. Gebe  
 20 ni ata trom do-fhulang an la so, beth se eadtrom so-iomchair  
 aga chomparait chum an lae sin. Bith a dheimhin agad gach  
 meid bhes d'egla la breitheamhnais abhus, corab i an mheide  
 bhes a inillis thall . . . . . Maseadh is conaich gach  
 neach threigis na neithe so co léir ar gradh Dhia, agus bhes  
 25 aga bhreitheamhnas fein maille ris na dainibh foirfe a locht  
 na h-aingidheachta a lá na breithi, agus beith se ann sein maille  
 re lucht na togha ar deis laimh a Thighearna fein.

## DE PENIS INFERNI .i. DO PHEIN IFRINN.

- Oir is<sup>7</sup> cóir adhfhuathmharacht roimpe sin, uair is i do  
 30 h-ullmhughadh don Diabhal agus dona dainibh dhamanta.  
 Adeir an Tighearna ar an adhbhar sin, eirgidh, a dhamanta.  
 is in teinigh shuthain do h-ullmhughadh don Diabhal cona

<sup>1</sup> Ms. neamhfni<sup>2</sup> Ms. criath<sup>3</sup> Ms. This column is very indistinct and, in many cases, conjectural readings, based upon the L. T., are given.<sup>4</sup> Ms. omits bhis.<sup>5</sup> Ms. omits nach.<sup>6</sup> Ms. omits labhairt.<sup>7</sup> Ms. as



dhroch ainglibh. Adeir fos co cuirfidhthear na daine dhamunta  
ar cengal a cos agus a lamh i n-ifreann, mar a mbia silleadh der  
agus crith fiacal .i. na deora on doilghis agus crith na fiacal  
on athach. Agus adeir an Tighearna corab ineagluighthi in  
5 ti aga fuil cumhachta iar marbhadh an duine an corp agus an  
t-anam do chur i n-ifreann. Adeir Augustin co mbi teine  
chorpardha a n-ifreann phianas cuirp na ndamanta agus na  
diabhail le cheile a n-aigen na peine suthaine. Adermid fos,  
cid iongnadh e, co piantar na spioraidi neamh-chorpardha co  
10 pianamhail o theine chorpardha mar phiantar na spioraidi  
neamh-chorpardha ata air n-a cuibhreach a corp an duine<sup>1</sup>  
. . . . . (56a2)<sup>2</sup> maithi, is follas nach fuil críoch a péin  
na ndroch daine mar sin, oir in tí leis nár bh ail beith leith amuich  
don phecadh do shír, ní h-áil le Dia a bheith do shír leith amuich  
15 do phéin in pheacaidh sin do reir ceirt a bhreitheamhnais righdha.  
Gurab aire sin is h-eigin doibh easbaidh gan easbaidh do fhulang,  
agus críoch gan crích, agus bas gan bas, oir ata se beo ann sin.  
Gidh aen teine<sup>3</sup> teine ifrinn, ní fa aen mhodh phianas si, acht  
do reir na gcionta, mar is follas nach coimh-choitchend  
20 oibrightheas in ghrian agus nach co<sup>4</sup> mor ghníomhaigheas si  
is na dainibh, oir teighidh si neach ní is mó na cheile, agus is  
mar sin examhlacht tes teineadh<sup>5</sup> ifrinn do reir na ciontach,  
mar examhlacht tes na greine do reir na corp acht gidh aen  
teine hi. Is uime aderar ifreann ris, ar son corab a n-íachtar  
25 laighis se, agus mar ata an talamh fa neimh, ata ifreann fan  
talmhain. Gurab aire sin adeir in salm, liberasti animam meam  
ex inferno inferiori ut<sup>6</sup> infernus superior terra .i. do shaeras  
m'anam a h-ifreann : agus mar is e in talamh<sup>7</sup> is uachtaraighthi,  
is inchreiti ifreann íachtarach do bheith fon talmhain. Adeir  
30 Iob, ibunt ab aquis nivium etc. .i. co rachaid siad o uisci in  
t-sneachta mharbhthach co teas do-bhaiti na pian teintidhi,  
agus uisci in aighridh nach leaghann tes do-thuarascabala na  
peine. Adeir Ysayas, vermis eorum non morietur, et ignis  
non extinguetur .i. ní mharbhthar piasta ifrinn agus ní mhuchthar

<sup>1</sup> The next seventeen lines to the foot of the column are illegible.

<sup>2</sup> This column is very indistinct and, in many cases, conjectural readings, based upon the L. T., are given.

<sup>3</sup> Ms. tene

<sup>4</sup> Ms. commor

<sup>5</sup> Ms. tened

<sup>6</sup> Ut . . . terra has been taken over from the L. T. as part of the quotation.

<sup>7</sup> Ms. talman

- a teine. Gurab aire sin adeir Augustin, beth pian ar an corp oir dioghaltar ar an duine gurab do reir a cholla do bhi se beo. Adeir Bernard naemh, is egal lim ifreann agus is egal lim gnuis in bhreitheamhan, oir is adhbhar eagla dona . . . . .i.
- 5 potestates . . . . ferg in ti . . . . . agus tre uathbhas . . . . . in domhain agus a combriseadh na ndul agus on andfadh laidir agus o ghuth in archaingil agus o ghruamdacht na breithri . . . . . agus roimh fiacra na piast ifreannada agus re craes ifrinn osluicthi do shir . . . . . Uch ! Is egal
- 10 lim . . . in phest chreimhis agus in teine loisgis . . . . . agus an tes agus an spiorad agus an doineann. Is egal lim fear na dorchadais marthanacha, agus cia do-bhearadh anois uisci dom cheand agus cia do-bhearadh tobar der dom shuilibh, iondas co mbuaidheochain<sup>1</sup> a n-aghaidh na cai. Is egal lim
- 15 crith na fiacal agus cuibhrichti chruaidhi na lamh agus na cos agus truma na slabhra bhuigheas agus loisgis agus gherras agus chraidhis. Agus bith a dheimhin agat gibe trachtas na piana so aga n-eglughadh do shir o smuaineadh dheithideach fhriochnumhach, fuilengidh se co toltanach doighideach gach
- 20 uile ghalair agus buaidhreach agus trioblaid agus daidhbhris agus dochraide maille re (56b1) gairdeachais agus ni bhia lisdacht aige do dhochraideacht na do chumhgach na d'aindlighe da geire, iondas co seachona co socamhal piana agus dochuir do-  
iomchuir ifrinn.
- 25 DE FELICITATE ETERNA .i. DON CHONACH MHARTHANACH.
- Uair do h-ullmhughadh e co deimhin dona firennaigh agus do lucht na togha, agus ata sé inntsanntaighthi do<sup>2</sup> cach aen lenab ionmhuin Dia maille re h-indtinne lasardha gradhach. Uair adeir in Tighearna ris in ndroing so, taidh a lucht na
- 30 mbeandacht agus gabhaid flaitheas m'Atharsa do h-ullmhughadh daibh o thosach domhain, agus oirdeocha Dia daibhsi e mar do ordaigh m'Athair damhsa, iondas co caithidh sibh agus co n-ibhadh sibh ar mo bhordsa am fhlaithreamhnas fein : oir deallrochaigh na firenna mar gheir a flaitheamhnas m'Athar
- 35 fein. Creid, a dhuine corab mor in solas bhes is in ionad a soillseocha gach aen duine mar gheir. Is e an solas so adeir

<sup>1</sup> Ms. mbuaidheochochain<sup>2</sup> Ms. da

Augustin do bheith a corp Chrìosd a n-aimsir na h-ciseirghi,  
 agus ge do fholchadh ar na deisciblibh e,<sup>1</sup> ni raibhi sin i  
 n-easbaidh, oir nír fhulaing an silleadh daenna an fann e. Agus  
 is lor so d'fhoillsiughadh conaich t-suthain na ndeisciblibh.  
 5 Do<sup>2</sup> ghairdeachas na gloiri so adeir Isayas, venient in Syon  
 .i. ticfidh na Crìosdaidhte co forbhfailteach a scathan na soillsi  
 suthaine, agus beith an gairdeachas os a cind agus glacfaid  
 siadsan in forbhfailteachas agus in subhachas suthain, agus  
 teithfidh in galar agus an doilghes agus an fhail agus an chned.  
 10 Amhail adeir Augustin, beith saidhbhris<sup>3</sup> ionann ag na h-uile  
 an tan sin, agus aen toil do-scailti aca uile, agus beith si saer  
 o gach uile locht agus cengailti ris gach uile mhaith foirfi beith  
 a' gnathughadh gan scur o aibhneas agus o fhorbhfailti  
 mharthanach gan chuimhne ar choir na ar phein, agus gan  
 15 dearmad ar shaeri na ar onoir fa chomhair na sairsi suthaine,  
 co mbeith buidheachas grasamhail do bharanta na gloiri suthaine.  
 Muna cuimhnighidis a mbochtaine agus a ndochma agus a  
 ndaidhbhris phianamhail shaeghalta, ciondas do mholfadais  
 trocaire Dhé? Oir ní fhuil a flaitheamhnas glóir is airde na  
 20 moladh na fola agus na feola or shaeradh sinne. Oir adeir  
 Gregoir, do chifid na firein uile ina<sup>4</sup> nDia fein na gairdighthe  
 ghlórdha do ghebh siad, agus budh léir doibh pian na ndaine  
 ndamanta co léir, iondas gomadh<sup>5</sup> moidi aitheonaid siad iad  
 fein do bheith ina feitheamhnaibh ag na grasaibh dhiadha,  
 25 na peacthaich aga cesadh a n-ilradh a locht. Gurab aire sin  
 adeir an salm, beati qui habitant in domo tua, Domine, in secula  
 seculorum laudabunt te .i. is conaich lucht aithighthe do thighi,  
 a Thighearna, oir molfaid siad thú tre saeghal na saeghal. Adeir  
 Augustin co molfaid boill agus inde in chuirp neamh-thruaillighthe  
 30 do ghlóir mharthanach, a Dhia, oir is mór saidhbhris an ionaid<sup>6</sup>  
 nach faicfidhthear olc agus nach ceilfidhthear maith, ina canfaid  
 cach uile mholadh Dhia co suthain, oir ni fheadar ni ele do  
 ghentai is in ionad nach scurthar tre thoil ele agus nach  
 saeradhthar tre riachtanas a leas acht ac sior-mholadh Dhia.  
 35 Don t-sith agus don naemhthacht<sup>7</sup> adeir an salm, lauda Ierusalem

<sup>1</sup> Ms. omits e.<sup>2</sup> Ms. omits Do.<sup>3</sup> The translator following the L. T. read felicitatis, but Augustine wrote civitatis.<sup>4</sup> Ms. an<sup>5</sup> Ms. goma<sup>6</sup> Ms. ionad<sup>7</sup> Ms. naemhtha

Dominum, (56b2) lauda<sup>1</sup> Deum tuum Sion .i. a Ierusalem mol  
 an Tighearna, agus moladh Syon a Dia fein. Agus is e do  
 chuir do chrioch anns an<sup>2</sup> t-sith t-suthain, agus sasfas tu do  
 laeghan na cruithneachta. Is conaich co deimhin in saidhbhris  
 5 sud, oir ní bhí tnuth in tí is isle ris in tí is airde ann, amhail  
 as follas nach fuil tnuth na n-aingil ris na h-archainglibh, iondas  
 na budh thoil le h-aen neach ann in ní nachar ghlac se, oir ní  
 thnuthaighidh súil re h-aen gloir eili a flaitheamhnas, agus  
 gemadh lugha glóir in duine so a flaitheamhnas na gloir in  
 10 duine eile, ní bhudh ail leis a ardughadh uadha. <sup>3</sup>De abundancia<sup>4</sup>  
 .i. don t-saidhbhris. Oir adeir an salm ceadua, inebriabuntur  
 ab ubertate domus tue et torrente voluptatum<sup>5</sup> tuarum potabis  
 eos .i. coimhlinfaidhthear na daine<sup>6</sup> do thoradh do thighi, agus  
 do shruth iomarcrach do chonaich t-sasfas tu gach aen, oir  
 15 is mór do shaidhbhris agus do bhlassaibh do fholchais do lucht  
 t'egla. Oir in t-ionad a narbh ail leis in spiorad, is ann bhias  
 in corp gan fuireach, oir is e in tí do-bheir amach in subhailci  
 is luachdhi, agus do gheall se he fein dona naemhaibh iondas  
 nach eidir tabhurtas do leanamhain thairis sin. Adeir an  
 20 Tighearna fos, is asamsa agus indum sasfaidhthear na firein,  
 iondas gumadh<sup>7</sup> me gach aen ní sochraidh sainnteochaid na  
 daine .i. a mbeatha agus a slainti agus a sasadh agus a n-acfaind  
 agus a sith agus a nglóir<sup>8</sup> agus a n-anoir agus a n-uile mhaitheas.  
 Is mar sin co deimhin tuictear co direach an<sup>9</sup> ní adubhairt an  
 25 t-apstol, utsit Deus omnia in omnibus, ipse<sup>10</sup> finis erit desideriorum  
 nostrorum .i. is e Dia is uili dona h-uilibh, agus is e crioch ar  
 toilne he, agus is e do chifther gan crich agus graidheochar  
 gan athmhaoltas agus molfaidhthear gan toirrsi. Is e so in  
 tinnluchadh agus an toil agus an gníomh gan cunntabhairt dona  
 30 h-uilibh, agus uachtaran chum formaid ar smuaintighi. Agus  
 is e do chifem agus graidheochamaid agus molfamaid, agus  
 is e bhias anns a chrich gan crich. Oir créad eili budh chrioch

<sup>1</sup> Ms. omits lauda Deum.<sup>2</sup> Ms. a<sup>3</sup> Ms. makes a new chapter here, but this section is not given as a new chapter either in the index or in the L. T.<sup>4</sup> Ms. habundancia<sup>5</sup> Ms. voluptatis tue<sup>6</sup> Ms. ndaine<sup>7</sup> Ms. guma<sup>8</sup> Ms. gloir<sup>9</sup> Ms. ani<sup>10</sup> Ipse . . . nostrorum has been taken over from the L. T. as part of the quotation.

duinne acht dul chum flaitheamhnais ata gan crich ? O anam<sup>1</sup>  
 atá conaich co firendeach t-sanntaigheas smuaineadh lasardha  
 toileamhail na neithe so do ghnath, agus gairdighthir co  
 h-acfaindeach aga feitheamh o indtinn mhilis chaoin-<sup>2</sup>  
 5 fhuarach<sup>3</sup> iondas co tuillfidh tu siruidheacht do chrichi do bheith  
 ona neithibh glordha so gan foirceand gan crich, is aibhind  
 duit.

DE ASSERTIONIBUS<sup>4</sup> FIDEI .i. DO<sup>5</sup> RADH AN CHREIDIMH.

Oir is deimhin gurab inchreiti in creidimh diadha agus daenna .  
 10 .i. Criosd agus na sacraiminti adeir agus teine<sup>6</sup> purgadora<sup>7</sup>  
 maille ris na neithibh folemmhacha ar son resúin imdha do  
 gheibhtear<sup>8</sup> co saidhbhir,<sup>9</sup> amhail is follas a reimh-fhighradh  
 na n-uasal-athair agus a reimh-fhoillsiughadh na faidhe agus  
 a taisbenadh na n-aingil agus na Suibhiscealaidhthe ar na senmoir  
 15 agus ar na ndaingniughadh o Chriosd fein. An dara reasun  
 .i. na h-apstol agus na deiscibail do chonnaic agus do eist agus  
 do dhearbhadh agus do thracht agus do th-senmoir do bhreithir  
 na beathadh co h-iondraic a senmoir fein o chomhartha agus  
 a mhirbhuilibh mar leghthar co h-iomlan ina nghniomhartha  
 20 agus (57ar)<sup>10</sup> ana paisibh fein do bhi ar na ndaingniughadh  
 co follas. Corab aire sin do fhuilngidar fein piana agus dochair  
 examhla co grasamhail, uair do b'fherr leo bás d'fhaghbhail  
 na a<sup>11</sup> ncreidimh fein do dhiultadh. Bith a dheimhin agad  
 nach fuileongdais na dochair so acht on firinde dhearbhadh  
 25 gan cunntabhairt as a faicdis glan-ruine seicreideacha Dhia,  
 oir da<sup>12</sup> mbeith cunntabhairt a luach a saethair aca do bheac  
 na do mhor, ní fhuileongdais<sup>13</sup> an dochair. An treas reasun :  
 ata se arna dhearbhadh a n-examhlacht na martirach agus  
 na n-écosc agus na n-aes agus na n-oigh agus na n-arsaidh<sup>14</sup>  
 30 o chluinsin ar tus, agus o dhearbhadh agus o fhaicsin aind sein,  
 amhail dearbhthar a Pol dar thaisben Dia an creideamh ionnmhann

<sup>1</sup> Ms. ainim<sup>3</sup> Ms. uaireach<sup>5</sup> Ms. toradh<sup>7</sup> Ms. adds oir.<sup>9</sup> Ms. omits An chead reasun dibh :<sup>10</sup> This column is very indistinct and, in many cases, conjectural readings, based upon the L. T., are given.<sup>11</sup> Ms. omits a n -<sup>13</sup> Ms. fuileongdais<sup>2</sup> Ms. caein<sup>4</sup> Ms. acercionibus<sup>6</sup> Ms. tene<sup>8</sup> Ms. gabar<sup>12</sup> Ms. da beth<sup>14</sup> Ms. airsaidh



- buidh, agus a nmoran eile do ghairmeadh don chreidimh iondraic so o aigneadh laidir agus o chathughadh chruaidh. Do adhratar an creidimh a choimhfhiuchair sin cona n-intinn<sup>1</sup> lasardha thoileamhail cor fhuilngidar indarbhadh agus prisun agus piana
- 5 examhla eile, agus ni he in bas amhain do fhuilngidar co foighideach, acht mar an ceadna toil a fhaghbhala nis luaighe. Agus bith a dheimhin agad nach fuileongdais so muna beith Criosd maille riu agus muna cathaighidh tar a ceand. An ceathramhadh reasun : dearbhthar is na n-aithrichibh naemhtha
- 10 • agus a confisoraibh Chriosd, oir do bhi in mheid sin do chreidimh lasardha gradha Dhia inndu iondas cor fhagbhadar a n-uile neithe talmhaidhe agus co nducatar a . . . . . ona daine uile agus do bhith . . . . . aca co ro-dhearoil fana h-uachtaranuibh . . . . . agus drong eile a
- 15 n-uamhaibh agus . . . . . uile aga falach a scallaibh bheaca . . . . . amhail dearbhthar a Pol naemh agus a n-Antonius agus a n-Arsenius agus a mMacharis agus a n-Ilarion agus a moran di-airmhighthi eile mar is . . . . . aird foirfi so do thinnsnadar, ina chlaidhidar siad tre<sup>2</sup> creidimh do-thruaillighthi
- 20 a locht agus miana maibhseacha in chuirp agus saidhbhris agus maisi an t-saeghail. Bith a dheimhin agad nach feadfadois so siruidheacht na beatha so do fhulang muna beith siad arna furtacht o chomhairle agus o fhoillsiughadh agus ona fechsanaibh dhiadha. An cuigeadh reasun : dearbhthar ona h-egnaidhibh
- 25 agus o dhochtaruibh dhaingne, amhail ata Ambrosius naemh agus Ieronimus agus Gregoir<sup>3</sup> agus Bernard agus Augustin tar cach uile agus moran eili do dhearbhb co daingin in fhirindi agus baramhla examhla agus ughdarais iomdha ele do dhaingniughadh an cheirt agus do scrís an t-seachrain, agus gach
- 30 aen do chuaidh a n-aillthre on creidimh do dhamnadais so iad amhail eireitighibh, agus do dhaingnidis creidimh na h-eclaisi agus do chaithighdis do shir a n-aghaidh lucht an t-seachrain. Do h-aithnidar ina mbesaibh agus ana scribhne<sup>4</sup> . . . . .
- 35 lucht (57a2) an t-seachrain ata ar na comharlughadh on Diabhal a' sgrudughadh in chreidimh agus aga cur i cunntabhairt, agus na h-cagnaidhi daingne do thecaisc Dia agus d'aithbheodhuigh na mairbh do mhí-chreidimh, oir ni h-éidir aen neach da lenann

<sup>1</sup> Ms. omits intinn.<sup>2</sup> Ms. omits tre.<sup>3</sup> Ms. Gregoirus<sup>4</sup> Seven and a half lines to the foot of the column are illegible.



an maith so do bhreith o chasanaibh an chreidimh choidhchi. Bith a fhís agad gibe theid ar seachran uatha so, mar mharbhaidh na mic tíre in chaera theid ar seachran on treid, co mmarbhaid agus co sluicid na diabhair a n-ifreann e. Creid damhsa, 5 maseadh, da ticaid na smuaintighthi sheachranacha so at inntinn, co racha saethar na naemh agus na n-egnaidhi ndaingen so uait mar do rachadh gaeth no deatach, agus gurab ar h-eiginn slaineochair tu da ndearntar. An seachtmhadh reasun: in tan nach féadann in Diabhal na daine do mhelladh chum 10 peacaidh nguasachtacha do dhénamh, brostaighi se iad t'uil' an-ord do ghradh in t-saeghail, agus ní leiginn se blas ar aen oibriughadh da ndénaid siat is in n-órd o riaghail an uird, a' cur eire a n-aghaidh a toili<sup>1</sup> orra agus os don t-saeghal . . . . . cuiridh in Diabhal smuaintighthi co racha<sup>2</sup> futha, iondas co 15 muchann iad o sholas na ngras: agus gebe mhuchtar o smuaintiughadh dhíomhaine chuuntabhartaigh in chreidimh, folchar soillsi gloiri Dhia air. An t-ochtmhadh reasun: in mhéid truaillichthear tú ona smuaintighibh so na h-aimsir-dheachta, is í an méidi sin tromuidhthear ort chum luaís in 20 mhuchaidh ainfhirenda. Maseadh, mar is luaithi moitheochair na droch-smuaintighthi,<sup>3</sup> teith mar bhudh nathair neimhe no teine dhasachtach do bheith agad, agus dichuir iad o indtinn laidir bhuidh, agus rith co luath iondraic chum tegaisc na naemh agus chum paisi Chríod. An naomhadh reasun: gebe<sup>4</sup> 25 chunntabhartaigheas is in creidimh, toghadh se an chuid is inille de agus is lia agus is uaisli dearbhtha agus fiadhnúighthe, agus seachnaidh se in chuid is teirce agus is ain-eagnaigh. An deachmhadh reasun a claitear neach: is mor in ain-eagna don neach rugadh agus do h-oileadh agus do treoruigheadh 30 a creidimh na Críodaidheachta co nuigi a bhlianaibh dheiscribheachta fein beith ag inntogh a reasun agus a spioraíde a n-amhuras agus a cunntabhairt creidimh a shinnsir. Tuic fós co fuil se ag damnadh a shinnsir is in baramhail cheadna in tan do chlaechluigh se a nDia. An t-aonmhadh reasún 35 dheag: oir ní h-aíl le lucht an eisionnracais in solas da foillseachadh, agus is comhartha mailisi agus aingidheachta sin, agus is uime dearbhthar gurab beac ar lucht dénta an uile

<sup>1</sup> Ms. thoili<sup>2</sup> Ms. corracha<sup>3</sup> Ms. smuaintigid<sup>4</sup> Ms. ge

in solas, oir ní h-áil leo in solas ar eglá thathaire ona h-oibrighthi. Na daine iondraca iomorro is ionmhuin leo in solas agus ní nar leo he, agus ní da n-anorughadh a dhainibh dob ail leo ar son a ndegh oibrighthi, acht do thabhairt eisiomlara maithi  
 5 do chach agus do thabhairt gloiri da n-Athair fein a flaitheamhnas. An dara reasun dheag: amhail dearbhthar is na creatuiribh .i. a ngrein agus a n-esgai agus a clochaibh agus a crannaibh an aeir agus a talamh agus a solas agus a ndorchadas agus a n-ethitibh agus a n-iasgaibh agus a n-enibh ina . . . . .  
 10 aderaid maille re na n-oibrighthibh . . . . . ipse fecit nos et non ipsi nos .i. is e do rinde sinn, agus ní sind fein . . . . . do shir agus ní h-amhlaidh atait . . . . . do ghnath. An treas reasun dheag: (57b1) .i. an droing is forfi is in creidimh do thuillidar a n-anorughadh o Dhia o chomharthaibh agus o  
 15 mhirbhulibh, amhail dearbhthar a Martan agus a mBennidecht agus a mBernard agus a n-Elysabet<sup>1</sup> agus a ndainibh iomdha ele do reir in t-Send Reachta agus an Reachta Nua. An mhéid do aimsir do chaithidar beo, is i an méidi sin do bhadar a ndaingen a naemhthachta, a' todhuscadh marbh agus a' glanadh  
 20 lobhar agus ag díchur demhun agus ag dénamh comharthadha ndiairmhidhi eile ag moladh a creidimh fein ona n-oibrighthibh,<sup>2</sup> oir is i in mhéid aithintear creidimh in duine aithintear a oibrighthi, agus mar nach eidir leis na dainibh eisionnraca fearta náid mhirbhulí do dhénamh. ní bhudh eidir leis an droing  
 25 so a ndénamh acht muna beidhis iondrac firenda. An ceathramhadh reasun dheag: amhail do chimid co minic co n-indtodhthar na peacthaich agus na daine shaebha on aingidheacht fein, oir tigmhainaid na gras mar a thigmhainuidhinn a n-aingidheacht, bith a fhis agad nach tibertai in t-oibriughadh  
 30 so dona naemhaibh na do neach ele acht do Thinnluictheoir na Maitheasa Uile .i. do Dhia, oir co deimhin is deacra<sup>3</sup> in peacach<sup>4</sup> aingidh d'ionntogh agus is mó do mhirbhúile é na in marbh do thodhuscadh, oir teastaighidh an marbh a ris, agus mairid na firendaigh co marthanach. Mar nach féadann  
 35 in duine marbh é fein d'aithbheodhachadh, ní fhéadann in peacthach firen do dhénamh de fein: maseadh, is é Dia oibrightheas indtu ar aen. An cuigeadh reasun dheag: ní h-eigin do lucht an chreidimh fhirindigh sacraimint na h-eacailsi

<sup>1</sup> Ms. Elysdabet<sup>2</sup> Ms. oibrithibh<sup>3</sup> Ms. decra<sup>4</sup> Ms. peacad

do fhaicsin o reasún na o shúil, ar egle co leicfidis luaighdheacht in chreidimh uatha, oir is é is creidimh ann substaint na raed nach follas do chreidimh gan cunntabhairt, amhail adeir Gregoir, nach fuil<sup>1</sup> luaidhigheacht ag an creidimh darab eigin dearbhadh

5 daena d'fhaghbhail, amhail adeir Gregoir, quia fides non habet meritum cui humana ratio praebet experimentum.<sup>2</sup> Agus gibe chreidfis is na neithibh so adeir, cuirfidh se spiorad na h-aithisi uadha co h-urusa. Fá chomhair na spioraide so do dhichur a fad uam, cretim is na neithibh mhora fhollasa so

10 adeir gus trasta .i. do reimh fhoillsiughadh na n-uasal-athair, agus do reimh-fhigrachadh na faidhe<sup>3</sup> agus do bhriathraibh firennecha Chriosd agus da oibre naemhtha agus do dhearbhadh na seacht sacraiminti naemhdha agus peine purgodóiri mar adeir cona cosmhaile: gurab aire sin do thrachtassa co comhnuigh-

15 theach agus co h-examhail o résunaibh iomdha do dhibirt spioraide na h-aithisi, atá ina namhaid don chineadh daena agus ag buaidheart nafren, ionnas nach mairidh aen cunntabhairt don chreidimh a croidhi<sup>4</sup> na fíren. Dá coimheadair na neithe so adeir co friochnumhach duthrachtach astigh agus amuich

20 gan cunntabhairt, airdeochaidh Dia do thinnluicthi a nimh agus a talmhain.

## DE ORATORIO .i. DO THEACH NA H-URNAIDHI.

Agus in tan rachair ann, na bi dímhain, acht dena h-urnaighi noit smuaintighthi mhaithi no gabh sailm ann: agus déna

25 na neithe so ann co glan agus co h-arrachta. Co h-arrachta .i. mar do dhenair (57b2) co h-anórach a fiadhnaisi Dia hí, dena co glic í, agus na bí lesc na coduldach agus na déna ménfadhach agus na bí coigiltach ar do ghuth agus na h-abair briathra briste agus na leic aen bhreithir uait gan coimhlínadh agus na bí caech

30 srónach na mnaamhail anfhann, acht co ferrdha, iondas co mbeir o fhoghar agus o thoil ag foillsiughadh briathra an Spiorad Naimh. Co glan anois, iondas nach aiberair aen ní acht an ní smuainfis do chroidhi, agus ní lor duit na smuaintighthi amhain, oir atáit na smuaintighthi dímhaine gan oibriughadh

35 intseachanta, agus co h-airithi is in tempull a n-uairibh disle

<sup>1</sup> Ms. omits fuil<sup>2</sup> Ms. ex sperimentum<sup>3</sup> Ms. fhaidhe<sup>4</sup> Ms. croidim

na h-urnaighi ar son na tarbha agus in eigintais choitchind. Agus aithnim agus comhairlighim duit na neithe adubhairt uile do choimhlínadh co foirfi. Na smuain aen red a n-aimsir t-urnaidhthi, acht do thoil gud choimhéad agus codt aire ona

5 neithibh eachtrannacha. Agus bith a dheimhin agat nach gabhann an Spiorad Naemh fiacha eile uait a n-aimsir h-urnaighi acht hi fein agus an toil agus an smuaineadh glan. Na déna contrardha combuaidherthi at urnaidhi, agus na bí gaireachtach na luath-shúileach indti, acht cumhsain co foirfi a fiadhnaisi

10 Dhia agus a aingil agus dena tú fein so-fhaicsianach do Dhia. Agus déna commain ghnaith tholtanach a primh-fheiltibh . . . . . na bliadhna agus co h-airithi gach Domhnaigh da feadair agus muna feadair, dena gan cunntabhairt gacha mis in chommain bheannuighthi naemh so, oir is inntu

15 sin maille ris in comain toirissidh slainti agus beatha agus eiseirghi na n-anmann. Gibé sheachnas na h-aithinti so adeir co h-urusa, is mo fhoillsigheas in t-oilbheim dobheir sé ina anam fein, bas na beatha. Bith a dheimhin agad in tan do chí in t-aibherseoir bel an Christaidhe dearg o fhuil Chriod

20 co n-eaglaighin se fein, agus co teithinn mar do bheith ar cuthach gach críoch ar son co tuicinn sé breithemhnas a mhillti fein ar an lathair, oir ní fhuilnginn sé indstrumint an bhuaidhthi dhiadha, oir is on bhua dhughadh sin do ghabhadh agus do chuibhriughadh agus do thachtadh a n-ifern he. An la do

25 dhénair comain co sichanta craibhdheach, na labhair a bheac an la sin, acht muna tuca eigintas ort e. Agus tabhair t'aire a laithibh na comaine t'fhear posta agus do chara dil fein do ghradhughadh co sduidearach uaingeach. Muna dearnair in chomain is in t-sheachtmhain no sa mhí, dena sduidear thairisi

30 fhriochnumhach ar a dénarnh co deithideach an lá féadfair, agus bi in lá sin co friochnumhach a fochair do Thighearna thairisi fein agus coimhlin co duthrachtach in uair agus an t-ionad agus an aimsir a ndingnair<sup>1</sup> in chomain. An uair do dhénair urnaighi, na h-abair acht briathra tearca in la sin,

35 agus labhair iad co<sup>2</sup> min milis caoin-fhuarach combthrom deiscribhdheach, fa chomhair co n-eistfidh Dia thu o do eistis ina anóir. Maseadh, dena sduidear thairisi fa chomhair co

<sup>1</sup> Ms. aningnair<sup>2</sup> Ms. commin nmilis cain bairach

freagradh Dia thú a n-anóir do shilens toltanaigh. An uair do dhenair toirmisc odt urnaighi at smuaintighthe naemhtha, na triall dul suas ar eigin (58a1) chum na neithe nemhdha, acht guidh agus oslaig romhat o chroidhi mhilis umhal ghradach  
 5 shithchanta eaglach maille re taisi agus re ciunais agus re cneadha, agus eirich asteach aind sein maille re buidheachais agus re tuille buidhi. Creitim fein anois, ar Bernard, ar ndul is in gloir sin asteach duit, co ndoimhneochar thu co ro-dhaingin do mhian<sup>1</sup> agus do shasadh ghlórdha na teghdhaisi sin. Gurab  
 10 aire sin guighimsi thu, anns an ionad sin, co nguighear ormsa, am pheacthach bhochd dhearoil. An tan rachair a fiadhnaisi na h-altora no a n-ionad eile chum urnaidhthe, claen thú fein co deigh-bhesach buidh umhal trocaireach maille re h-Ave Maria nó re h-urnaighi eile, agus bith Dia a fiadhnaisi t'inntinne  
 15 i ngach aen urnaidhi. An tan beidhir ac denamh do thrath no h-urnaighi, na bith aen raed ad laimh na at inntinn do tharrongadh do mheanma ot urnaidhi.

DE CLAUSTRO .i. DON CHLAUSTRA.<sup>2</sup>

Agus an tan rachair do legheadh ann na bith inntinn  
 20 seachranach na udmall agad. Toirisidh t'inntinn anns an aiceacht choisreactha atá at fhiadhnaisi, agus legh co duthrachtach, iondas co nguighfi sí ort chum na h-urnaidhi agus co sir i agus co sása sí co duthrachtach. Agus is mar sin is cóir an urnaidhi do dhénamh agus ní a mesc na faidhbhle  
 25 na na cluicheadh. Tabhair dot úigh na h-aiceachta millsí naemhtha do sduidear co géar. Na suidh a clúid na a n-ionad a mbeidhir so-fhaicsiana o chách, ar eagla do bhuidhearthe o chách, acht suidh it<sup>3</sup> phairtighibh fein sa chlaustra mar<sup>4</sup> a fhuigir do chunntabhairt agus blas t'aiceachta. Agus na suidh  
 30 idir lucht in dimhainis darab bésa comharthadha agus baesradh, ar eglá do bhuidhearthe ot aiceacht fein. Maseadh, bith idir lucht an teacoisc lenab egail Dia, ionnas co tegdhaiscochar thu a nDia, in t-Sasadh Mharthanach, agus na bi luaimneach a timchill in chlaustra a' cur th'aiceachta a ndiomhaineas ar  
 35 na scelibh dhiomhaine.

<sup>1</sup> Ms. minan<sup>2</sup> Ms. clautra<sup>3</sup> Ms. ind<sup>4</sup> Ms. mara a



## DE CAPITULO .i. DON CHAIBIDIL.

- Agus na labhair co h-urusa innti, oir is comhartha caillighi duibhi gnodhaighi beith labharthach a caibidil ac tabhach ceandais agus tighearnais. Agus an tan labhraid d'fhirinne no
- 5 do bhreig no do bheac no do mhór, na gabh leithscel duit fein, acht cuitiuchadh coitcheand do thabhairt a n-agarthaibh caich. Da curthair coir mhór mhí-chlúach at aghaidh as a tigfadh do scannail fein agus scannail caich, saer don fhirinne hí: gin co cuimhnighthear an choir cuirfidhthir ort, na gabh do leithscel
- 10 innti as a togtar an choir so ina neimhchiontach thú. Na dena gearán co luath na co h-urusa a n-aghaidh an tí do rinne aimhles ort, ar eglá do choire do thogbhail agus do chiunas do bhuairedh. An tan do dhenair toirisin h a fiadhnaisi an bhreitheamhnais, cosmhailigh thu fein re Criosd, oir do thoiris
- 15 sé a fiadhnaisi an bhreitheamhan ar claenadh a chind chum na talmhan maille re h-aghaidh caoin-fhuarach<sup>1</sup> agus re comhradh thearc, agus é ullamh chum aithisi agus chum a bhuailti. Maseadh, da ndéanair casaíd ar neach, na dena co dasachtach na co meardhanta<sup>2</sup> hí, ag radh morain briathar no ag radh in
- 20 bhriathair<sup>3</sup> roimhe a ris, acht abair co ciuin<sup>4</sup> agus co feta agus co cunnla (58a2) buidh gradhmhar na neithe is innraidh, agus fag gach aindligheadh do rindeadh ort fa dheithidi agus fa dheiscribhid in bhreitheamhan. Mas tu fein as ceand don chaibidil, na h-abair briathra coitcheanda riu, acht ceartaigh
- 25 fa leth do reir a oibrighthi co glic agus co h-eigineach gach aen dibh. Na daine do-cheartaighthi mi-riaghalta ceartaigh o bhriathraibh gruamdha agus o bhuailtibh<sup>5</sup> garbh iat, agus cengail a mbreithemhnas aithrighthi do reir a ciontachta agus a n-oibrighthi ionnas co ndingentar<sup>6</sup> duine umhal don diomasach.<sup>7</sup>
- 30 Cuir silens ar lucht an aithimraidh, iondas comadh<sup>8</sup> eigin dona dainibh scailteacha lais beith comhnuidhtheach ana claustraibh, agus beantar a n-oifigi do lucht na sainnti, agus claitear lucht in chrais o threighinas, agus buailtear agus pianar lucht na h-anumhla, no ceartaigh iad o bhreitheamhnas eadtrom. Dá
- 35 n-iarradais daine ghaeil no daine mhuintire no daine chuirteamhla

<sup>1</sup> Ms. cain buarach<sup>2</sup> Ms. meardhana<sup>3</sup> Ms. briathar<sup>4</sup> Ms. ciun<sup>5</sup> Ms. bualtibh<sup>6</sup> Ms. nnigentar<sup>7</sup> Ms. diumsach<sup>8</sup> Ms. coma



ort cet chum fagbhala an tighi no an chlaustra no comhradh  
 re cach, na tabhair doibh acht mar do-bhairir dona daíne  
 choitcheanda eile. Coimhead gach neach do reir a mhodha<sup>1</sup>  
 agus a bhés. An prelaíd iomorro dlighidh sé bheith caoin-  
 5 fhuarach,<sup>2</sup> agus ní dhlighidh fechain chaidhchi dá shocamhal  
 fein, acht do shocamhal na n-anmunnd agus do ghradh fhiri  
 a Thighearna fein agus do mhian maitheasa agus treoruighthi  
 gach aein, agus da<sup>3</sup> cheartughadh trocaireach nemh-aingidhi  
 deithideach fein agus oileamhain a choimhthinoil fein co gradhach  
 10 fial deigh-bhesach. Ní h-aithnigh damh modh is tarbhaidhi  
 don phrelaíd na beith subhaltach fechanach eglach anórach,  
 agus co ngoiri se a choimhthínol do shír chum a chomhairle  
 fein, agus co connmha agus co treoruighi iad maille ris chum  
 a n-oifce dílse, agus co n-oirdeocha iat ar maitheas na mainistrech  
 15 uile. Is tarbhach do fós na daíne éadtroma scailteacha dímhaine  
 bhes ina dheithidi agus lucht an aithimraidh co h-airithi do  
 chonnmhail fa shilens an chlaustra, agus da ngabhuit in  
 ceartughadh so chuca co neamh-fhoighidneach buaidhearthei,  
 na fechadh in prelaíd do berradh geoine na do mhurmar dá  
 20 ndingnaid, gan in t-shlighi is inille doibh sin agus do Dhia do  
 ghabhail. Bith a fhis agad co h-airithi nach fuil modh<sup>4</sup> ar  
 domhan is mo dhibris agus bhuaidhris in crabadh na tarcuisne  
 na ndaíne nglic firinnech, agus na breagaireadha bhladhmanna  
 ag tabhairt ina n-ionad. Maseadh, madh ail leatsa beith  
 25 egnaidhi, seachain co friochnumhach gach uile ní is intseachanta  
 don<sup>5</sup> duine, agus ceartaigh cach co trocaireach.

DE REFECTORIO .i. DON TIGH-SHÁSAIDH.<sup>6</sup>

Na ceimnigh chuigi co luath no go mall, agus gidh eadh is  
 ferr duit thu fein do dhul ní is tusca i n-ionad in chaithmhe na  
 30 'n prelaíd no in ceand ele bhes ort. Na beir ní ar domhan  
 do chaithfea leat ann, mar chomhartha sidhchánta agus  
 buidheachais ar chaithfir is in coitcheand. Agus an tan  
 beidhir a' caithimh do choda, na sill ar neach eile a' caithimh  
 a choda : agus narab mó fechfair co friochnumh- (58b1) -ach  
 35 ar do chuid ac teacht chugad. Agus nar mho fechfair  
 dealbhadoireacht na dimhainis eile mar do bhethea . . . . .<sup>7</sup>

<sup>1</sup> Ms. mada<sup>2</sup> Ms. cain barrach<sup>3</sup> Ms. do<sup>4</sup> Ms. inad<sup>5</sup> Ms. dan<sup>6</sup> Ms. tsasaidh<sup>7</sup> No blank in Ms.

oir dobudh fholumh dhiomhain neamh-chonaich don chailligh dhuibh beith dona neithibh baetha diomhaine sasamhla mar so. Maseadh, bith do chluas ni is duthrachtaidhi ag éisteacht do tharbhdhachta fein na bhes do bhrú chum a línta. Agus  
 5 na dena sighna naid comharthadha ele ann sin, agus na cuir do lámh roimh cach anns an<sup>1</sup> caitheamh, agus narab agad bhes deireadh ag dealughadh ris in caithimh. Agus na bí ro-shubhaltach na ro-thoirrseach ar do chaithemh, ar epla co saimheoltai comadh mór no comadh beac leat an phroind do  
 10 ghebhtha. An trath cuirfidhtear petancia .i. litir, chugad, madh o thighearna chuirfir chugad hi, na tabhair anóir lucht in t-saeghail di, acht becan do reir modha, ar epla droch oilemhna no tharcuisne do mhes ort. Damadh amhlaidh co mbethea ag friotholamh buird do neach eli, na bí co h-éadtrom na co  
 15 tromdha ann, acht co h-unhal beandaighthi grasamhail neamh-tharcuisneach.

## DE DORMITORIO .i. DON CHOIDIL-THIGH.

Agus ma<sup>2</sup> rachair indti na bí co fada a fiadhnaisi do leaptha agus na dena comhnaidhi fhada uirre, agus ben t'assain agus  
 20 t'edach dit co naireach sochraidh, agus loigh co h-eglach umhal, agus cuir t'eadach fein thort, agus muna feadair codladh do dhenamh, smuaintighi no abair ni maith éigin, agus coideolair uadha sin ni is luaithi agus coiteolair ni is inille. Agus na bith comharthadha ar t'aire innte. Agus is mar sin cuindeochair  
 25 teac-cosc na súl, iondas nach biadh iúl leapthach do chompanach<sup>3</sup> agad. Agus eirigh co h-abaidh aind sein, ionnas nach faicfi aen duine th'aghaidh. Agus an tan benfaidhter na h-uaire, na bí leasc no codultach ag eirghi, acht co luath agus co tinneasnach,<sup>4</sup> agus abair tratha na h-Oighthi uili at sheasamh<sup>5</sup>  
 30 da feadair. Agus na h-eirigh chum leaptha na ndaine ele, agus na leic aein<sup>6</sup> neach chum do leaptha fein.<sup>7</sup>

## DE LABORE .i. DON T-SAETHAR.

Agus a n-aimsir in t-saethair no an chumhsanta, in uair bentar in clar no in clog, na h-eist na daíne do bhí a' comhradh rit roimhe. Agus narab áil leat neach dod ghairm chum labhartha  
 35 rit, acht eirigh a n-uainges h-eigin do radh t-urnaidhi co

<sup>1</sup> Ms. a<sup>2</sup> Read mar ?<sup>3</sup> Ms. chommpanach<sup>4</sup> Ms. tinneaisnach<sup>5</sup> Ms. atesam.<sup>6</sup> Ms. acineach<sup>7</sup> Ms. omits fein.

cumhsanaigh. Agus bith duine éigin eadrat<sup>1</sup> agus in tí tigmáinigheas ort, agus da mbeidhir ag eirghi ot urnaidhi, bith sbas eadrat<sup>2</sup> agus in duine deghinach ag tabhairt duthrachtacha dot<sup>3</sup> Dhia mhilis fein. An tan beidhir ac dul  
 5 nó ac teacht nó ag breith eiri nó muirighin<sup>4</sup> leat, na cengail tú fein co h-urusa ris na dainibh dho-cheartaighthi, na ris na leanbhaibh bhes is in ord. Na déna comhnaidhi fare dainibh oga agus faris in lucht dhealuigheas ris an ord, acht fare dainibh arsaídh foirfi in uird, ó thairfir teaccosc no eisiomlair mhaith  
 10 eigin. Bith do ghnáth ag sduidear agus ac fuirechras grádha Dhia agus na n-oibrighthi budh shlighi da faghbhail, agus ceimnigh co mín mar do ní in pécócc ag teltogh chum<sup>5</sup> saethair do dhul uait ó utmailli t'inntinne. Ná bidh muinntearas mór agad ris na cailleacha dubha do bheith ar aighidheacht agad,  
 15 oir ní fheadrais cad is toil no is crabhadh doibh. Na labhair<sup>6</sup> (58b2) re fer coimheada in t-saethair, agus da ndearnair maille re h-eigintais, na buaidhir thu fein na cach, acht abair briathra ciuine tearca ris. Agus muna ti dit saethar mór do dhenamh, dena in ní thicfas dit.

20 DE EUNDO IN VIA .i. DO DHUL NA SLIGHEADH.

Imthigh<sup>7</sup> co h-annamh agus co dochair neamh-tholtanach as do mhainistir amach, agus madh eigin duit a fagbhail, tarra chuighthi ní is tusga na mar fheadfair. Agus dligheadh<sup>8</sup> a fhis do bheith agad do shir, gur imthigh<sup>9</sup> an ainsear do chaithis  
 25 leith<sup>10</sup> amuigh dod mhainistir, gurab aire sin is inbeithte duit doilghis mór ort, far leigis thort co diomhain dot aimsir. Agus na dena caithimh mór in cein beidhir amuich, agus na leig do neach a dhenamh duit. Na bi at aenar fare fer ar domhan choidhchi, agus na suidh faris agus na labhair ris, nach tuctha  
 30 adhbhar do chach chum a n-aimhlesa, agus na dealuigh co brath re companach mna eile, ar epla co fuighir ceachtar agaibh scannail. Agus tabhair eisiomlair ad bhriathraibh agus ad bhésaibh agus at oibre do chách. Agus na dena pairt na cumann re lucht an t-saeghail. Agus na deithidigh comhairle aen duine  
 35 ar leith chum crabhaidh na chum neamh-chrabhaidh, oir atait

<sup>1</sup> Ms. adrad<sup>2</sup> Ms. adrat<sup>3</sup> Ms. do<sup>4</sup> Ms. mmuirighin<sup>5</sup> This reference to the peacock does not appear in the L. T.: some words are lost after chum.<sup>6</sup> Ms. la<sup>7</sup> Ms. omits imthigh.<sup>8</sup> Ms. dligi<sup>9</sup> Ms. imigh<sup>10</sup> Ms. lethá amuigh

na neithe sin ina n-impogh agus ana claechladh don chrabhadh agus don riaghal atá ort. Na h-iarr breithemhnas aislingi naid urchoisc, agus na cuir do ghnodhaidhe a n-cadtruime agus na a n-udmaille, acht tairbir agus dellraidh do bheatha  
 5 a n-oibrighthibh mhaith agus subhailcibh iomdha, oir is comharthadha snamha no uaingis a crabhaidh chuiris in duine crabhaidh ar na neithibh dhiomhaine neimh-cheaduighthi uile, agus ni subhaltaighi agus ni firindi crabhaidh iat. Agus bearar neach ar seachran fós o iarraidh cuideachtan in duine  
 10 chrabhaidh in tan bhis ina aenar, ar epla in aithimraidh. Is trit na neithibh so atbert do chur i n-inillis scalbhaidhthear primidil mhilis na gloire suthaine. Ní dlighid na daine crabhaidh leighinn naid urnaidhe do dhénamh do dhainibh ele, ar epla aithimraidh a luacha no maindeachtnaighi na  
 15 h-aimsire. Gurab aire sin comhairlighmit duit pericuil do rachadh a nguasacht duit fein no do chách do shechna co h-inill, agus beith ciuin craibhdheach uaingech at<sup>1</sup> thigh fein.

## DE INFIRMITORIO .i. DON TIGH-GHALAIR.

Agus dena umhla agus friotholamh doibh so. Agus an tan  
 20 beidhir fein easlan, na labhair agus na freagair na neithe shaeghalta indti, oir an méid anfhaindighthear an corp easlan, is i in mhéide sin is cóir a dhaingneachadh a ngradh agus a foirfeacht a Thighearna mhilis fein. Gach foisci bheas neach don bhás, is í an mhéide sin as cóir a fhoirceadal don<sup>2</sup> ghlóir shuthain agus  
 25 don bheathadh nemhdha, iondas co tibhra sé a anum fein co duthrachtach a tabhartas gradha Dhia agus a ghloire marthanaigh. Anoraigh na daine ata ag foghnamh duit don bhiadh fhéada do thabhairt doibh, agus na h-iarr an<sup>3</sup> ní nach fuil so-fhaghbhala dhuit. Dá teastadh do riachtanas ar son  
 30 bochtaine an tighi uait, na déna toirrsi gebe adhbhar fa mbia in easbaidh, acht forbhfhailti agus gairdeachas mor do dhenamh at<sup>4</sup> Thighearna fein : oir gebe méid d'esbaidh fuileongair co toltanach ann so, do ghiabhair meid nach fheadtar do thomhas don ghloir (59a1) mharthanach ar a son.<sup>5</sup> Da ndearna neach  
 35 tarcuisne ort, cuir an tarcuisne dhiomhain sin a tarcaisne, ar son na glóire moire ata agat ar a son,<sup>5</sup> oir gebe méid fuicfidhtar

<sup>1</sup> Ms. atigh<sup>2</sup> Ms. do<sup>3</sup> Ms. ani<sup>4</sup> Ms. atighearna<sup>5</sup> Ms. shon

di ona dainibh agus gan do thoil fein ina h-aghaidh, is í an mhéidi  
 sin airduigheas agus comhairleochas do Dhia milis fein thú.  
 Bith a fhis agat gach ionad a théid sólas tuitimeach na companach  
 agus an t-saeghail uait, co tiblre Dia ar son an raeda bhic dhearoile  
 5 sin e fein agus a ghloir agus a shólás duit ar a shon. Agus  
 gebé do dhiultas e fein mar sin agus ghairdigheas ina bhochtaine,  
 is do tuictear an salm adeir, ego<sup>1</sup> sum pauper et dolens .i. bith,  
 a Thighearna, cabhurthach orum o 'taim lán do bhochtaine  
 agus do ghalair, agus bith sé dom fhurtacht co friochnumhach  
 10 on t-seachran. Agus madh ail leat teacht chum na neithe  
 so, faisid do pheacaidh co firindeach agus co h-iomlán, agus  
 iarr co buidh trocuireach in t-sacraimint dheighinach a n-eigentas  
 in ghalair. Cumhsain is in t-sacraimint red ghairm fein co  
 h-inill a ngloir agus a creidimh agus a ndochas dhaingen  
 15 trocaire fairisi Dhe. Gurab amhlaidh sin tuillfi fein na  
 tinaluicthi shuthaine agus an ghlóir mharthanach gan crích.  
 Amen. Maseadh, bi co friochnumhach sduidearach, astigh<sup>2</sup>  
 agus amuigh, i ngach uile uair agus aimsir, ag ullmhughadh  
 do thoile agus do ghradha do choimhead tabernaculi<sup>3</sup> firinne  
 20 do chroidhi dot fhear chonaich phosta fein.

## DE SANCTIS REQUIRENDIS .i. DO IARRAIDH NA NAEMH.

Is h-eigin duit tu fein do ghlanadh, agus sduider co caireis  
 fa chomhair co sannteochadh do Thighearna milis buidh fein  
 thu<sup>4</sup> .i. Isu Criosd, do mhaisi: agus is amhlaidh do ghentar  
 25 sin:—tusa d'fhaisidi<sup>5</sup> do pheacaigh gach n-aen lá at urnaighi  
 fein co h-iomarcach, agus t'aithrighi do bheith díleas o thoirrsi  
 ghlain do chroidhi agus o dhearaibh shiltecha thorrtacha  
 súl, agus dellruigh thu fein o éduighibh ghлана luachmhora  
 na subhalcibh agus na n-oibrighthi maith atá arna n-onórughadh  
 30 ó thinnluicthibh, agus<sup>6</sup> do bheith an-aigneach nach fuighteasa  
 na moran do bhochtaibh ele na tinnluicthi shuthaine doibh  
 fein; gurab aire sin as h-eigin duit rith chum do charat agus  
 chum do ghaeil fein shanntaigheas fás do chur ar do ghlóir  
 agus ar th'anóir, mar atait na spioraidi chonáich agus na h-uili  
 35 naemh. Agus guidh iad co duthrachtach ot inntinn agus od

<sup>1</sup> Ms. ego sum pr. no pauper<sup>2</sup> Ms. atigh<sup>3</sup> Ms. na<sup>4</sup> Delete thu,<sup>5</sup> Ms. dthaisidi<sup>6</sup> Ms. omits agus.



chroidhi co léir, iondas co tibhra sin furtacht iomlán duit d'fhaghbhail do riachtanais a les agus da shealbhughadh co h-inill. Agus na bidh co tribuloideach (59a2) aga nguighe so ar faithchibh, na ar muir, na ar tir neimh-chiunais, acht  
 5 co h-uaigneach at sheomra chiuin fein. Gurab amhlaidh sin do ghenair an ghuighi so :—do dheithidi diomhaine uile do chur uait agus doras do chroidhi do dhrut co maith, iondas nach racha ní ar bith ann acht in t-iniarratas suthain so.

10 DE BEATA VIRGINE ET CONFESIONE .i. DO MHIURE  
 BHEANDUIGHTHI AGUS DON FHAISIDE.

Agus ar tús atá an Ógh Bheandaighthi so iniarrata roimh gach uile dhuine, agus atá si inghuighthi amhail righain agus amhail baind-tighearna flaitheamhnais Dhia. Agus is í sin ghuigheas tu do<sup>1</sup> shír ar a beith ina soillsi agus ina reltaind  
 15 mhuirighi, oir atá si romhaind ina solas reimh-thosachtach agus ina réltainn dheallruightheach, agus treoreochaidh si tú agus guidhfídh si ar do shon fare h-Athair na Trocaire .i. fare Dia na n-uili Shólás, iondas co ndingna sé trocaire ortsa agus gumadh dthingmhala leis sólás do thabhairt dhuit, agus beidhir maille  
 20 re fós fare na Mac díl fein .i. ar Tighearnane Isu Criosd, do ghabh dá thoil fein colann dhaenna uaithsi do ghairm na peacthach, iondas co slánadhaigh sé a phobal fein, agus budh dthingmhala leis a gheinemhain di, agus is ara shon sin is dingmhala leis thusa do bheith da phobal fein, oir sláneochaidh  
 25 ona pecaigh cach aen neach bhis a nDia maille ris an Spioraid Naeimh atá ro-chaoín-fhuarach.<sup>2</sup> Gurab aire sin téid an<sup>3</sup> Spiorad Naemh i ngach ionad is áil leis, agus do ní sé fíren don pheacthach co<sup>4</sup> grasamhail, oir ní fhéta fein fíren do dhenamh dit od luaidhigheacht na ot oibre fein. Mascadh, gabhsa do  
 30 ghuidhi na Trinoidi conáichi do-scailti ar do shon, iondas co n-athnuaidhe sí do shíth fare fein. An tan rachair a fiadhnaisi in chonáich dhiadha, tinóil do smáil agus do pheacaigh uile, agus sailim co ticfa serbhas agus toirrsi throm maille re h-osnumhaigh agus re cneadaighe croidhi ó tharcuisne na peacaidh  
 35 sin. Agus dena ann sein faisidi dhuthrachtach, ionnas co ndingner<sup>5</sup> fírendacht dot aingidheacht fein, agus abair mar

<sup>1</sup> Ms. dot<sup>4</sup> Ms. omits co.<sup>2</sup> Ms. ro caen uaireach<sup>5</sup> Ms. conndingner<sup>3</sup> Ms. a



so, is misi in bhen bhocht neamh-chonáich do pheacaigh anns an aimsir uaisail, agus is in ionad, agus is an uair sunnradhach, agus ris na pairtighibh so d'airithi. Agus is me do rinne gach uile thimchill aindligheach chum an pheacaidh, ag cathughadh

5 a n-aghaidh mu Thighearna throcairigh lerbh inmhuin me. Agus do pheacuigheas mar so as gach uile bhall agus chéadfadh tucassi damh, a Thighearna, a' cur chatha at aghaidh fein ac smuaintiughadh co dímhain druiseamhail baeth badhbha, agus ac denamh crais agus dimais agus feirgi agus sainnti agus na

10 n-uili locht, agus ac briseadh t'aithneadh, agus ac cardughadh no ac carnadh gach uilcc, agus is inntu sin is fhaide do bhadhas agus is mó do ghabhas gairdiughadh, agus do shilleadh lem shúile adhbhar peacaidh (59b1) agus cach aithimraidh,<sup>1</sup> agus do bhadhas co ro-mhinic ac luathadh báis m'anma fein trithu.

15 Agus do éistind lem chluasaibh co<sup>2</sup> minic aithimradh agus aithis agus murmar agus cluitheadha agus baesradh agus . . . . . agus scéala dhímhaine agus faibhla, agus do bhín a rís aga n-aithris ac dénamh peacaidh agus dímhainis. Do bhi toil agus saint am chroidhi ar neithibh

20 dheagh-bhalaid d'fhaghbhail trid an sroin, agus ar biadhaibh dheagh-bhalaid agus ar coaireacht irid in mbél agus trid an tengaidh, agus sanntaighim biadha mhaithe agus cócaireacht agus línadh examhail agus aithimrádh agus diomas agus ferg agus éitheach, iondas cur threoruigheas bás co<sup>3</sup> minic dochum

25 m'anma fein. Bim fós ac caithimh agus ag ibhi roimh an uair ndligheach agus bin co h-uaingeach agus co craesach agus co h-iomarcrach, agus trithu so cona cosmhaile do<sup>4</sup> oibrigheas galar agus bás cuirp agus anma co minic. Trid na lámhaibh, iomorro, do oibrigheas olc agus mailis agus comharthadha

30 dhi-mholta agus a cosmhaile, tre tuigim gortughadh m'anma fein. Trid na cosaibh, iaramh, do t-shanntaigheas assain chumhgach agus neithe bhreaghdha, agus mé fein cruaidh do-theaccoisc maille re diomais do-sgailti agus ac lenmhain shligheadh saebh agus companaich mailiseach. Do<sup>5</sup> pheacuigh

35 me aind sein o chorp uile, ac dénamh leisci agus dímhainis agus mo thoili fein agus chodladha agus neithe collnaidhe ele agus a cosmhaile, agus ní fhuil cunntabhairt acom indtu so

<sup>1</sup> Ms. aithimmraidh<sup>2</sup> Ms. comminic<sup>3</sup> Ms. omits co.<sup>4</sup> Ms. da<sup>5</sup> Ms. omits do pheacuigh.

nachar loitis m'anam fein, iondas nach urusa m'fhurtacht indtu so agus i neach uili pheacadh do rindeas ó bheac co<sup>1</sup> mór. Mar is mó chengleas in Diabhal mo choir agus co faicind tusa mo chionta, admhaim mo chair inntu agus iarraim ar grádh Dhia

5 comhartha breath agus grasa inntu, agus rithim chugadsa, a Thobar na Trocaire agus na Buidhi dom nighi agus dom ghlanadh, oir atá fhis acom co ndubhrais fein, cidbé trath do dhéna in peacach cneadach, nach cuimhneochair aen raed dá aingidheacht do. Adubhrais fós, a ainim pheacach acht

10 cé do bheithe a n-adhaltranas<sup>2</sup> iomdha in ghradha dhíomhain, inntó chugamsa agus gebhad thú. Is iad so do bhriathra fein, a Fhírindi Shuthain gan Claechladh, oir ní mhellann tú aen neach, agus ní dhénaidh blath chomhradh riu, gurab aire sin shailimsi maille re dóchais thairisi innto chugad: maseadh,

15 nigh agus glan mé mar do ghellais, oir is tú do tharraing co trocaireach om pheacadh mé. Is tú fós do ghell loghadh damh co h-athardha milis trocaireach, agus is tú do chomharlaigh co tairisi damh indtó chugad: maseadh, ó 'tái firindeach cumhachtach, saer mé om pheacadh agus ona phéin. A Ógh Chónaich, ós tú fein do threoruigh mé chum an tobair throcairigh dom ghlanadh co caoin-fhuarach,<sup>3</sup> furtachtaigh me agus bí at adhbhacóide<sup>4</sup> thairisi damh mar dhlighi do reir dlighidh,

20 oir ní dhingtai mathair dit, acht do shlánughadh na peacthach: gurab aire sin do thuillis Righan Nimhe do radh rit. An tan smuainfir Dia agus a Mhathair do thinól do pheacaidh ina fiadhnaisi, fill do ghlún agus do cheand agus do chroidhi co h-umhal tarcuisneach chum na spiorat nemhdha tinnluicthach, d'iarraidh grása agus trocaire co neamh-chunntabhartach dóchasach duthrachtach orra.

30 (59b2) DE SANCTIS ANGELIS ET PASSIONIBUS CHRISTI .i. DONA H-AINGLIBH NAEMHTHA AGUS DO PHÁIS CHRÍOSD.

Agus indsaigh ar tus ar na h-ainglibh mhaithi ainmnightheair ina teachtairibh dhíse, agus guidh iad iondas co foillsighidh siad na maithi uait i. gur fhagabh thú do pheacadh. Indsaidh

35 aind sein na h-archaingil foillsigheas na neithe ro-arda, iondas co foillsigit do dhuthracht agus do thoil idir maith neimhe.

<sup>1</sup> Ms. commor<sup>3</sup> Ms. caen barrach<sup>2</sup> Ms. adhaltras<sup>4</sup> Ms. abhacoide

- Innsaidh a rís ord na subhailci .i. virtutes le ndéntar comharthadha agus mirbhuile, iondas co coimhlínair leo so gach ní dar h-aithbheodhughadh tú do<sup>1</sup> bhás t'anma. Innsaidh potestates aind sein chlaenas ona cumhachtaibh mar is áil
- 5 leo na droch spioraide chumhachtacha aeirdha urchóidighis don naduir amhain, iondas co furtaighind tú ona n-urchóidibh siut co brath. Innsaidh aind sein principatus thighearnuigheas ar na spioraidi uile, iondas co coimheadaidh siad tú mar nach gebhadh diomas na peacadh ele tighearnas ort co brath.
- 10 Innsaidh a rís dominationes thighearnuigheas co h-iongantach ar na spioraidi, iondas co commhanaid tusa as t'umhla fein do shír ac seirbhis dot<sup>2</sup> Thighearna fein. Innsaidh thronos anois le ndealaighidh Dia a bhreitheamhnas co tegascidh siad tu<sup>3</sup> do bhreathnughadh t'oibrighthi fein co deiscreibhdeach,
- 15 ionnas nach daimeontar tú uathia. Innsaidh a rís serabin, re n-abur in egna chomhlan, iondas co teaccoiscid siad tusa is in egna fhirindigh le féadfair do shlánughadh. Indsaidh serapyn anois, re n-abur loscadh in ghrádha, ionnas co faghaidh sead grádha Dhé duit as a teighfidhthear tu do shir a ngrádha
- 20 Dhia. Guidh mar so co<sup>4</sup> minic na spioraidi naemhtha co h-umhal aca n-indsaidh fa seach agus aca tinól a n-aen ionad, iondas co faighidh<sup>5</sup> siad duit ona nguidhi fein a fiadhna'si Dia d'aithrighi do choimhlínadh co h-iomlán, iondas co ti sin chum molta agus chum glóiri dosan, agus dochum forbhfailti doibh
- 25 sin ar son inntó an pheacaighe maille re h-aithrighi, agus nach fuighthear choidhchi a rís tú leasc na maindeachtach, acht co fuireachair deiscreibhdeach do shír. Agus na smuain nach derna tú na peacaidhe mhóra mharbhtach, oir breithneochaidh Dia ceart agus aindlighe gach aen fá dheireadh. Agus arna dhearbhadh so duit, na teith a n-aen inad eli acht chuige sin, oir is eisin co deimhin do bhrathair agus do cholann do-bheir
- 30 grádha do<sup>6</sup> cach uile neach bhis toirrseach ag dénamh na h-aithrighi. Má tá thú fein annfhanh agus co n-aithnidhinn tú nach tic dit an aithrighi mhór do dhénamh, innsaidh an Tighearna co tairise, agus guidh hé co duthrachtach co freagra sé ar do shon: oir dobo dínghmála lais corp daenna do ghabhail a mbroind na h-Óighi ar do<sup>7</sup> shon. Do fhulaing sé bochtacht

<sup>1</sup> Ms. da<sup>4</sup> Ms. commin<sup>2</sup> Ms. do tighearna<sup>5</sup> Ms. fadad<sup>7</sup> Ms. a<sup>3</sup> Ms. omits tu.<sup>6</sup> Ms. da

- agus riachtanas a leas di-airmhidhi examhla ar do shon, a fuacht agus a tes, a n-ocras agus a n-íaidh, agus a mbraithreachaibh fhallsa agus a cealgaibh di-airmhe, agus do fhulaing sé athmhultas a' ceimniuchadh,<sup>1</sup> (60a1) agus a chontrardhacht a' senmóra,
- 5 agus aithis ac leighis na ngalar n-íomdha. Do rinde déara tar do cheand maille re h-alluis fola. Agus do fhulaing sé fós in t-ae<sup>2</sup> nach ibhalta agus e i' guighi tar do cheandsa co fada ann, maille re basogaibh agus re seilighe agus re scuirsidhibh agus re coroin sbíne agus re greamnughadh agus re griosadh
- 10 agus re scige agus re buaidhreadh agus re h-aithis agus re tairngibh na croichi agus re sleigh ghéir agus re mirr sheirbh agus re lomnachtadh agus re gruamdhacht agus re cumhgach in bháis. O do<sup>3</sup> fhulaing sé so co gradhach, na cuimhnigh agus na déna mí-dhóchas a<sup>4</sup> méid peacaidh na h-éagcora da ndearnais, acht tabhair na neithe so uile mar bhudh leat fein
- 15 iad, ó do<sup>3</sup> choimhlín sé sin co trocairech ar do shonsa, mar aithrighi agus mar lor-ghniomh, oir is inntu so atá do chomairci agus do chonách agus do dhóchas agus do chreidimh agus do bharántas uile agus t'inillis agus do thairisi dhilis. Maseadh,
- 20 guigh é fein do shír indtu so, iondas co coimhéada sé co nuici<sup>5</sup> an críoch ndéighinaigh agus co nglanadh sé tú co h-ionlán, in tan cheimneochas t'anam don t-saeghal, cona fhuil luachmhóir fein, do dhóirt sé co h-iomarcrach tar do cheand, agus co n-onga sé tu mar oig mhilidh thaitneamhach neartmhar i n-aghaidh
- 25 do namhad, iondas nach fuighbheadh escara in chinidh daenna ionad innut ina féadfair sé a fhiacra neimhe do shádhadh. Guigh co duthrachtach gradhach dot innsamhlughadh fein a ngortughadh agus a ntribulóid agus a ngalar agus a ndoilghis agus a cumhgach na páisi do fhulaing do Thighearna milis<sup>6</sup>
- 30 . . . . .

<sup>1</sup> Ms. ceimnichadh<sup>2</sup> Ms. aen<sup>3</sup> Ms. da<sup>4</sup> Ms. am meid<sup>5</sup> Ms. connuici<sup>6</sup> The remainder of this chapter and the whole of next chapter, with its heading, down to agus o dhuthract has been erroneously omitted.

(<sup>1</sup>DE PATRIARCHIS ET PROPHETIS ET ORNATU VIRTUTUM  
 .i. DONA H-UASAL-AITHRIBH AGUS DONA FÁIDHIBH AGUS  
 D'ÉDAIGHIBH NA SUÁILCI.)

5 . . . . . Agus o dhuthracht croidhi agus adertha,  
 in eternum non obliviscar miserationes istas quas in eternum  
 cantabo, quia misericordia tua magna est super me, et eruisti  
 animam meam ex inferno inferiori .i. ní dhearmad do mhaitheas  
 do shír agus méid na maithmhidhi inar th'aithbheodhaigheas  
 10 me: gurab aire sin chanfad co suthain do throcairi, oir is  
 acfaindech indumsa hí, agus tucais m'anam a h-ifreann  
 iachtarach. Da tuicir co duthrachtach na neithe so, agus  
 co n-aitheonair mar aitighis Dia indut fein, is foirfi an indtinn  
 airdeochas tu a ngrádh Dhia, iondas na budh éidir leat  
 delughadh ris.

15 DE APOSTOLIS ET CARITATE .i. DONA H-APSTOL AGUS DON  
 GHRÁDH.

Maseadh, éirigh dochuin na n-apstol, oir is iad do ghrádhagh  
 Criosd co dásachtach agus, ar fagbhail each uile neithe doibh,  
 do ghradhaighdar é fein co do-scailti, corab aire sin do thuillidar  
 20 fein a n-ardughadh a lasardhacht fhiuchair gradha Dhia  
 d'fhaicsin a ghloiri agus a chonáich mharthanaich. Maseadh,  
 guigh do shir an meid so d'fhagbhail aen drithlinni don ghrádh  
 ard sin ona nguighi sin. Agus is trid in drithlinn sin do-bheair  
 dot úigh dul tre theine lasardha co saidhbhir ar grádh do  
 25 Chruthuightheora fein, agus mar sin leighfidhthear agus  
 doirtfidhthear tú ann uili: oir is on drithlinn bhic méaduightheor  
 in teine<sup>2</sup> mhór. Da tuicir tú fein marbh on t-saeghal gona  
 neithe, féadfair t'fhear posta fein do ghlacadh .i. Isu Criosd,  
 ód chroidhi co leir agus od smuaintighibh agus ót anam  
 30 agus ót shaint agus ót<sup>3</sup> dhuthracht agus ot oibrighthibh  
 agus o uili bhrighibh do chuirp agus t'anma agus ó aigneadh  
 dhasachtach gan scur. Da connmhair (60a2) in Tighearna  
 ar lar do chroidhi astigh maille rena inntsamhluighthi  
 mharthanaich bhuidh fein, ceimneochair co milis toltanach  
 35 agus guidhfir t'fhear posta gradhach do dhortadh in ghradha  
 lasardha adeir ar lar t'anma agus do bhrighibh uile. Agus  
 cibé méid roichfir hé, is móidi lasfair a toil a mhéaduighthi.

<sup>1</sup> Latin title taken over from L. T. and Gaelic title from Gaelic index :  
 cf. p. 210 note 6.

<sup>2</sup> Ms. tene

<sup>3</sup> Ms. o duthracht



- Is iad comhartha gabhála gradha Dhé duit gan feachain do thribuloid na do ghalar na do dhoilghis na do dhochbraide na do ní ar domhan da n-imtheocha ort, gan beith ag sáuidear ag iarraidh Dia no go tuilli tú a fhaghail a rís, oir is ona fhaghail aithintear a thinnluicthi. Agus ma fhuarais hé gan cunntabhairt aitheonair ca mhéid do rindi agus do dhéna se duit, agus ca mhéid ghraidheochas sé thú agus ghrádhugheas, oir is ferr beith ina Thighearna ionruic duit co<sup>1</sup> mór ar son do chuimhnighthi air. Maseadh, cuimhnidh na neithe so co marthanach, agus las do ghradh co h-acfaindeach annsan agus co imarcrach agus<sup>2</sup> co fiuchair géar o smearoid o chroidhi fein, agus abair rit charaid ionraic nach fuil comparaid ar bith na comhthrom dingmhala óir na airgid a n-aghaidh an tí chreidis a nDia, oir cebé fhuair Dia, fuair sé an cisti co h-iomlan. Maseadh, cidbé fhuair hé, conmmhaidh sé co daingin hé, agus na cuireadh uadha ar ní ar bith hé, acht abair, fhuair mé in neach do ghradhuigh m'anam fein, agus do chonmmhas hé agus ní leigim uaim he. Agus is maith duit tú fein do bheith is in n-inmhe so anois. Maseadh, saidhbhrighidh<sup>3</sup> thú ann so agus gairdigh ann, agus doirt do chroidhi co léir ann, agus leig cuisleanda do dhuthrachtach uili agus mian t'innatinn co léir do rith ann so. Agus muna fuil a shainnt ort delughadh ris, is h-éigin duit co fuighir co fulaingtheach tú do dhénamh gach uile neithe co foirfi.

25 DE MARTIRIBUS ET PATIENTIA .i. DONA MAIRTIRIBH AGUS DON FHOIGHIDE.

- Agus rith co dian dochum na mairtireach maithi .i. dochum Steafain agus dochum Labraiss agus dochum Unicencius agus dochum gach ain ele do ghradhuigh Criosd o chreidimh dhasachtach, oir nír eglaidhidar so doilghes na galar na lisdacht na cumhgach na<sup>4</sup> gruamdhacht na croch na prisún ar grádhdhia, acht a fulang ar grádhdhia maille re gairdeachais. Maseadh, guigh do shír an mheid so, iondas comadh dingmhala tré dásacht a creidimh do ghabháil co duthrachtach a ngradhdhia. Ar faghbhail th'esbudha doibh so duit, fulaing fein

<sup>1</sup> Ms. commor

<sup>2</sup> Ms. omits agus.

<sup>3</sup> Ms. sabrid

<sup>4</sup> Ms. na na



co foighideach lasardhacht fhiuchair i ngradh<sup>1</sup> gach uili chumhghach agus ghuasacht agus thriobloid agus tharcuisne maille re forbhfhailti móir, oir is tríd in slighi righamhail inill fhirindigh so rithes neach co luath dochum na beatha

5 marthanaigh. Gurab aire sin d'eisiomlaruigh Criosd fein in t-slighi so do bheith in-chonnumhala o bhreithir agus o ghníomh, uair do an sé fein is in t-slighi so co bás. Agus ní dhearna sé in t-slighi so co so-fhulaing na co sochraidh na co deagh-bhaladh, acht do linigh<sup>2</sup> agus do phennteil sé hí ona fhuil dhilis

10 fein, agus dob é blath torrthach na sligheadh so .i. in t-slegh agus an choroín agus na tairngedha agus na (60b1) sciúrseadha agus in domblas<sup>3</sup> ae agus in aigead agus in esanoir. Agus ar suidhe a<sup>4</sup> mullach na sligheadhsa do, do thaisbéan se a lamha agus a chosa agus a thaebh co cairdeamhail do cach aen

15 imthigheas<sup>5</sup> in t-slighi so. Do ghair se na daine co fearamhail do dhenamh gearain agus truaighmheile na sligheadh so riu, agus da ngairm sin ina eisiomlair fein innti, agus tuc se cuireadh sollamhunta doibh dochum a fhaicsiana don eisiomlair so. Maseadh, madh ail leat do chosa fein do imtheacht na sligheadh

20 sin, guigh a fhurtachtsan co friochnumhach agus abair mar so, a Isu mhilis tarraing ad dhiadh fein mé co ndeithidighinn a mbaladh t'fhola naemhtha fein arnam fhurtacht. Creid anois, a dhuine, ar Bernard, da n-iarrair so o dhasacht t'anma co moitheochair an Tighearna an uair sin fein co fiadhnasach

25 ad chroidhi, agus adeara sé rit, na bith eglá an bháis ort, acht furtachtaigh agus gairdigh agus déna co fearamhail, oir ataimsi maille rit i nchach uili thriobloid agus aibherseoracht. Gurab aire sin guighis in firen Dia gan in tribulóid agus in galar agus an buaidhreadh do dhul de fein co brath, ós indtu ataisi do

30 shír, a Thighearna, a Isu mhilis. Maseadh, o do thindscaín tú mé, a Thighearna, co mbuail co neamh-choigiltach mé, co mbeith sé ina ghairdeachas damh, ionnas co claidhi tú mé ó ghalar agus nemh-gebhha tu agum, agus na gabh agum,

<sup>1</sup> Ms. gradha<sup>2</sup> Ms. ling<sup>3</sup> Ms. domlas<sup>4</sup> Ms. ammullach<sup>5</sup> Ms. imdes

- a Thighearna, anns an<sup>1</sup> tsaeghal t-shuthain. Corab aire sin, a Thighearna, adeirim m'indeachadh agus mo bhualadh agus mo sciúrsadh a ris agus a ris ele, oir ní fhuilid do bhuailtidheachasa<sup>2</sup> ina n-escairdibh don tí fhuathuigheas iad do réir buidhi in Athar,
- 5 agus atáid ina cairdibh co firindeach ac an tí ghradhuigheas. Corab aire sin nach gortaighinn agus nach urchoidighinn agus nach tromaighind neach, acht a shlanughadh agus a ghairdiughadh agus a aithbheodhughadh. Da réir sin, a Thighearna, is tu fein loitis agus leighisis, agus is tú bhuaillis
- 10 agus is iad do lámha shlánaighis, amhail adeir Daibhidh is in t-salm, et secundum multitudinem<sup>3</sup> dolorum meorum in corde meo consolationes letificant animam meam .i. gairdighidh méid mu ghalair uaitsi m'anam agus mo chroidhi. Corab aire sin guidhimsi tú, a Thighearna, mo ghalar agus mo chlaithi
- 15 do mhéadughadh agus do shír imdhughadh, oir is iad do-bheir conách agus gairdiughadh damh. Oir adubhairt in t-apstol, corab do réir méaduighthi páisi Chriosd induim méaduighthear agus gairdighthear trid sin ar conach. Da<sup>4</sup> tucair so dot uidh agus da smuainfir co friochnumbach ad chroidhi fein hé, ling
- 20 fein co duthrachtach ann uile. Éigh agus comhairc ó shainnt dhasachtaigh th'inntinne agus abair so, Domine sicut scis<sup>5</sup> et sicut vis miserere mei .i. a Thighearna, mar thuicis tú fein agus mar as áil leat, déna trocairi orm, agus dingmhalaigh mu sciúrsadh agus mo cheartachadh : agus da mbeidhir
- 25 marthanach is na neithibh so, gairdeochar thú fa dheireadh, agus canfaidh tu co subhaltach do nighen tre theine agus tre uisci, agus do threoruigheas mé a fuardhacht mhesardha arnam fhurtacht co socumhlach (6ob2) agus do chonnumhas mo lamh dhes, agus do ghabhais me maille re glóire. Agus madh áil
- 30 leat teacht dochum na glóiri sin ge tái co corpordha is in talmhain so, dlighi do reir smuaintighthi agus indsamhlaighthi aitrebbhadh ar neamh.

<sup>1</sup> Ms. a : after t-saeghal, there seems to have dropped out, "so, acht gabh agam anns an t-saeghal".

<sup>2</sup> Ms. buillidasa

<sup>3</sup> Ms. multitudinim . . . consolationes

<sup>4</sup> Ms. omits da . . . co.

<sup>5</sup> Ms. sis

DE CONFESSORIBUS<sup>1</sup> ET HUMANITATE CHRISTI .i. DONA  
CONFISORIBH<sup>2</sup> AGUS DO DHAENNACHT CHRISOD.

Maseadh, goir na confisoiri mhaithi dot fhurtacht, mar atá  
Martain agus Benidecht agus Nicolas agus Bernard agus gach  
5 uili chonfísóir, acht gé táit siad a ndoilghes agus a ndochair  
agus a cumhgach agus a tribuloid agus a ndeithfir na h-oilithre  
dearoile so do reir a cuirp amhain, atáit siad do reir a smuaintighthi  
agus a tóile<sup>3</sup> agus a n-indtsamhluighthi a flaitheamhnas. Corab  
aire sin is inguighthi iad co duthrachtach, ar son corab i an  
10 ghlóir sin do ghradhaídar ó thes ard a croidhedha, agus ó 'táit  
innti anois co conáich, do dhenaid siad t'fhurtachtsa fare Dia,  
iondas co claidhfear do chorp fein ó chumhgach agus ó ghalar  
agus ó dhoilghes, agus co togfaidhthear t'inntinn agus do thoil  
chum na tinnlaicthi neamhdha, agus co coimhéada tú co foirfi  
15 in t-ord agus riaghail indtsamhlaighthi so do ghabhais chugad.  
Leic tú fein ar tús do chum cos nglormhar daenachta Chriosd  
.i. trocaire agus breitheamhnais. Bog agus minigh in mhaith  
naemhtha so maille re Muire Madalén agus guidh iad<sup>4</sup> maille  
re cai fa seach. Agus innail a chos chlí maille re h-egla cirte  
20 a bhreitheamhnais. Innail a ris a chos dheas<sup>5</sup> maille re dearaibh  
duthrachtacha agus re buidheachais, ar do shaeradha ona  
throcaire agus ona dhochas bhúidh. Innail agus bog na naeimh  
chumhachtacha so adeir, agus ní h-iadsan rig a les an tinn-  
laicthi so, acht tusa do ghlanadh trithu mar do rindeadha Muire  
25 Madalén, agus fírenach do dhénamh dit co trocaireach trea  
grasaibh<sup>6</sup> sin. Da mbeitha gan scur a' glanadh na droingi  
so, tiormuidh dot fholt fein co friochnumhach iad. Agus is  
amhlaidh tuicimsi in t-innladh so, gemadh tarbhach in inilt  
do Dhia tú fein, do bheith tarcuisneach ar cach uili oibriughadh  
30 da ndinginta dó. Treoruigh na neithe so a n-umhla agus a  
nduthracht croidhi mar nach dinginta iad, oir co<sup>7</sup> firinneach  
dligi a tabhairt uait a chomh-tharcaisneach sin mar nach  
dinginta iad. Maseadh, póg an drong naemhtha so co milis  
ar son maithesa Dhia d'fhaghbhail<sup>8</sup> duit trithu, agus tabhair  
35 maith agus oibrighthi grasamhla do Dhia ar son a mhaitheasa  
fein. Deithidigh na naeimh so d'ongadh d'olai luachmhóir

<sup>1</sup> Ms. conforibus

<sup>3</sup> Ms. thoile

<sup>5</sup> Ms. omits dheas.

<sup>7</sup> Ms. omits co.

<sup>2</sup> Ms. confí do daennacht

<sup>4</sup> Ms. iadd

<sup>6</sup> Ms. grassaibh

<sup>8</sup> Ms. daghbhail

co minic, agus is í a thuicsin so, da n-adhrair iad o dhuthracht croidhi ro-the agus ó t-shaint t-shuthain aga mbleghan gan scur, biaid tú arnadt fhurtacht ona pileribh chonáichi so : agus o 'tái ag dénamh peacaidh gach lá, rigi a leas an<sup>1</sup> fhurtacht

5 so do mhéadughadh do throcaire gach lá. Is h-eigin duit anois ar facbháil a chos, dul dochum a lámh naemhtha (6ia1) ata lan d'fhuil fa chomhair t'eirghe co luath, oir is uatha sin glantar thu co friochnumhach ó cach uili shalchar peacaidh, agus linfidhthear tu o acfaind na<sup>2</sup> n-uili ghras, agus o linadh

10 na mbes sochraidh agus o dheilradh na glóiri suthaine. Mar do indail in Tighearna sibhsi<sup>3</sup> co conáich sacraiminteach<sup>4</sup> ona fhuil agus ona fhoigertaibh ro-gheara, innluigh agus adhmholadhsí a sgela agus a chain nduthrachta sin, agus mar nar choigill sé a fhuil fein o shaidhbhris a ghradha agus o<sup>5</sup> ordughadh shainnti ani

15 ghradha thuc sé duin, dleghmidne ar n-anam agus ar seicreid-co léir do thabhairt dosan. Maseadh, na bidh naire na mi dhochas ort, oir<sup>6</sup> atáit lámha tollta criadhamhla aigi maille re deoraibh fala agus atadha phoiremhlacht agus do-scaitighi, corab urusa gach ní do tharraing uatha, acht muna bia

20 fiuchaireacht neamh-chonáich agus maindeachtnaighi ro-mhor innut fein. Da tuigir co fuairais tabhartas do Thighearna, guigh trocair Dhé da mhéadughadh innut agus da choimhéad agad, oir ní h-éidir leat ní ar domhan do dhénamh a n-aegmais sin. Gurab aire sin, a Thighearna, do oibrighisi tosach agus

25 meadhon agus críoch ar ndeagh-oibrighithi co léir. Maseadh, sduideraidh, a dhaine, beith do shír ac sír-phógadh na lamh conáich so, agus is iad na pócca so beith duit fein mar is gloine agus is glórdha do fhéadfa ac tabhairt anóra duthrachtaighi agus gradha ro-ghéar do Dhia, gan ní ar bith do scriobhadh

30 duit fein, amhail adeir in t-ughdar, non mihi Domine, non mihi, sed nomini tuo da gloriam, quia gratia tua sum id quod sum .i. ní dhamhsa, a Tighearna, do-bhertha glóir, acht dot ainm fein, óir is misi do ghradhsa fein agus do<sup>7</sup> nísí, agus is misi in ní sin. Maseadh, má do ghabhais loghadh agus grasa

35 ona cosaibh agus gloine ona lamhaibh, erigh anois dochum luit an tacibh, oir is ann feada cumhsanadh co h-inill, oir co

<sup>1</sup> Ms. a<sup>5</sup> Ms. on<sup>2</sup> Ms. na na<sup>6</sup> Ms. air<sup>3</sup> Ms. sibhi<sup>7</sup> Ms. do ní si agus do ní si<sup>4</sup> Ms. sacrainteach

deimhin atá se arna oslughadh o chuig adhbharaibh .i. chum teithche agus chum furigh, agus dochum sasaigh agus dochum smuaintighthi agus dochum furtachta. An chead adhbhar : do theicheadh dochum na cairgi cabhánaidhi .i. Criosd, o gach uili chumhgach agus ghuasacht agus ghalair, oir mar is í in charraigh teitheadh na mbroc, is é Criosd teitheadh do-scailti na ndaine bhis lán do chumhgach agus do sbínanaibh agus do ghruamdhacht agus d'eslainti. Maseadh, gibé tusa, ceimnigh anns an<sup>1</sup> carraic dot fholach a ndíg chriadhamhail taeibh Chriosd, atá arna tolladh duit, ar eglá dásachta aighthi in Tighearna, oir is ann sin do ghebhair in t-inillis marthanach. An dara h-adhbhar : co féada o gach uili shaethar agus athmhultas comhnaidhe mharthanach do dhenamh annsan, amhail adeir an salm, hec requies mea in seculum seculi, hic habitabo quoniam elegi eam .i. is é so mu chomhnaidhisi tre saeghal na saeghal, agus is ann aitrebhochad os é do thoghas. An treas adhbhar : on comhnaidhi sin suas ní h-egal duit aen ní, acht do shásadh co h-inill sídhchanta annsan, oir is é in t-sith is ionad dósan, agus abairsi mar so, ina shídhsa .i. ina thaebh oslaighthi, do chodlas agus do chumhsanas. An ceathramhadh adhbhar : co<sup>2</sup> (61a2) smuaintighthea co friochnumhach sanntach in gradh ro-mhór do thaisbéan se duit a n-aisci, iondas co faicthea co follas cneadha a chuirp ó shuilibh do chroidhi, oir nír fhéad neach a anum do chur tar cheand a charad, acht Mac Dhé thuc an gradh bu ro-mhó na sin .i. a anam do chur tar cheand a namhad. An cuigeadh adhbhar : ionnas co fechtha co friochnumhach cad é in sólás tucad duit chum do shásda, oir tucadh an croidhi sin duit a mbiadh agus a fhuil a ndigh. Uch is milis in biadh sin ! Agus is glormhar an deoch ! Maseadh, caith agus ibh, a bhan-chara, agus na bí mesgamhail, a bhan-ghradhach. Maseadh, cuir do bhél co h-ocurach gear do shughadh na cneadhi glórmhaire so, iondas co n-ibhir co léir in fhuil luachmhár so, oir is uaithe coimhlínfithar thu co h-acfaindeach, agus beidhir neimh-mescamhail acfaindeach conaich uaithe.

<sup>1</sup> Ms. a<sup>2</sup> Ms. cos

## DE EBRIETATE SPIRITUALI .i. DON MHEISCE SPIORADALTA

- Oir is e so conách firindeach in anma, agus is é in t-anam conáich sin do sduidear bél a chroidhi d'fhilleadh co minic agus co friochnumhach d'ól na daibhchi mór-luaighi .i. corp
- 5 an Tighearna do tolladh agus do craidhi co minic, iondas co n-ibheadh in deiscibal gradhach a easbadha uile aisti da choimhlinadh o mhesarrdhacht na h-oilemhna so, agus na meisci spioradalta aca fuil conách in anma co léir. Da turna sé anois co h-umhal dochum na cos naemhtha so, agus hé fein
- 10 do chlaenadh chuca maille re guighi gheir spioradalta, ag ól egle an bhreitheamhnais agus adhfhuathmharachta ifrinn a creacht na coisi clí, agus ag ól in fhina ghloin as a tuictear an toirrsi agus an aithrighi, ag ól fina in ghairdeachais agus an t-shasta shuthain a creacht na coisi deisi ana fuil tairisi na
- 15 trocairi agus dochas in maithi, féadaidh an t-anam grádhach conáich anois é fein do shásadh maille re slainti marthannaighi don fhín naemhtha so do chumascadh le h-uisci na firendachta foirfi. Eirgidh an t-anam conáigh anois co siothach aga chlaenadh fein co h-anorach dochum na lámh luachmhor
- 20 naemhtha so, ag ól a creacht na laimhe clí ac<sup>1</sup> glanadh, agus ac dibirt na peacadh le fin in bhlasa agus in ghairdighthi. Tinnluic agus coimhéad na gras<sup>2</sup> a creacht na laimhe deisi, ag ól fina in neirt agus na saeirsi as an<sup>3</sup> copán ata lán don fhín ghlan chumascdha do daileadh duit a lámhaibh in Tighearna.
- 25 Agus is mar sin féadas an t-anam gradhach beith ar an meisci chonaich so. Dá mucha sé é fein uile a' ceimniughadh co lasamhain a creacht ghlórmhar in taeibh, ag ól inillis in chroidhi agus ciunas na h-indtinne as .i. fin in duthrachta agus in smuaintighi ghloin, fedfaidh se beith coimhlínta don mheisce
- 30 bhuidh so on (6rbr) clairead mhór-luaigh so, agus o ghneithibh examhla thoghtha na n-indtsamhlughthi naemhdha ndothuarascbhala so arna n-aithris co diadña agus arna cumasc maille ris in ghairdeachais chonaich. Gibé tusa, a anim anorach chonaich lenarbh áil adhbhar na meisci spioradalta so, ac sir
- 35 ól na creacht luachmhór so co milis saidhbhir gan scur, is eigin

<sup>1</sup> Delete ac<sup>2</sup> Ms. ngras<sup>3</sup> Ms. a



- duit t-inntsamhlughadh<sup>1</sup> reis in meisci chorpardha i ngach uile mhodh. Mar bhis fear na meisci ac cai, bisi buaidherthi o dhearaibh in duthracha, agus mar fhorbhfailtighis fear na meisci, bisi subhach arnad bhuidheachas is in Tighearna. Mar
- 5 bhis fear na<sup>2</sup> meisci ag canntairecht, forbhfailtighsi a ceol in chroidhi co sunnrudhach. Mar bhis fear na meisci a' gaire, coimhlínsa tu fein don ghairdeachas nemhdha. Mar shailis fear na meisci e fein do bheith conaich des a gnathughadh agus dochas anns an<sup>3</sup> conach forordha . . . . . agus mar
- 10 thuitis fear na meisci co<sup>4</sup> minic is in lathaigh, dena doilghes agus cneadach, ar son do chomhnaidhi fein is in laibh so, cein beidhir is in corp dhaenna, ac smuaineadh luais agus airchis do rochtain na neithibh neamhdha. Mar chonnmhadtar fear<sup>5</sup> na meisci ar eglá a thuitme, atáisi gud chuireadh dochum do thoile fein a flaitheamhnas Dhé. Treoruidhthear fear na meisci
- 15 ar eglá in mhearairighthi, lensa in Spiorad Naemh is eolach duit. Agus mar nach connmhain fear na meisci aen<sup>6</sup> raed aici, doirtsi thu fein uile a nDia ar chur gach aen neithe ele uait. Mar labhras fear na meisci co h-imarcrach, línar thusa gan scur don
- 20 ghlór neamhdha.<sup>7</sup> Mar atá fear na meisci gan beith aigi fein, na bith aen raed dibh<sup>8</sup> so ar do bhreith fein, acht ar do chomhdhortadh a nDia. Mar bhis fear na meisci trodach no ceandairceach, bisi ceandairceach ciapalach ac briseadh chath agus trod ort fein agad chomh-dhortadh fein uili a nDia, is
- 25 in gloir fhírinigh. Agus mar nach eaglaighind fear na meisci aen raed, na h-eagluighsi dith na esbaidh, da fuighir, ac dul dochum Dia. Mar nach féadann fear na meisci en fhocal do labhairt, neamh-ghnathuighsi o thenghibh in t-shaeghail ar do choimh-linadh co h-acfaindeach don<sup>9</sup> urlabhra neamhdha.
- 30 Mar shailis fear<sup>5</sup> na meisci e fein do bheith cumhachtach, forbhfailtighsi co h-acfaindeach o fhaicsin conaich agus gloiri th'Athar fein, agus ar do thogbhail co h-ard os na neithibh

<sup>1</sup> Ms. tinntamhlughadh<sup>2</sup> Ms. na na<sup>3</sup> Ms. a. After forordha some words have been lost.<sup>4</sup> Ms. comminic<sup>5</sup> Ms. omits fear.<sup>6</sup> Ms. aeraed<sup>7</sup> Ms. nedma<sup>8</sup> Ms. dit<sup>9</sup> Ms. donn

thalmhanta. Mar shailis<sup>1</sup> fear na meisci e fein do bheith uasal, glormhoraidhsi thu dochum ban-righmachta neimhe. Mar lingis agus mar fhograighis fear na meisci, lingis agus ceimnigh on t-subhailci co cheile,<sup>2</sup> agus can agus ceolaidh at indtinn ac  
 5 smuaintiughadh aibhnis do Chruthuightheora blind cheolmhair fein. Mar chodlas fear na meisci co toilemhail, do ghentar t'fhurtachtsa ar cumhsanadh do cheadfadh corpardha don chumhsanadh neamhdha idir toil Dia agus do mhi-thoil fein, a' glacadh agus ag tadhall t'fhir phosta chonaich fein. Feadar  
 10 do theacasc ona neithibh so ni is mo agus ni is egnaidhi ac an<sup>3</sup> ol spioradalta so adeir, na o leitir agus o scribhneoireacht bhriathar an domhain.

DE VIRGINIBUS ET ESSENTIA DEI .i. DONA H-OGHAIBH AGUS DO BHUNAIT DHIA.

15 Agus cengailsi thu fein (61b2) co do-scailti dona h-óghaibh so .i. do Mhuire ghlormhair, do Mhathair Dhe, agus do Mhuire Mhadalen agus d'Agata agus d'Agnéta agus do Katrina agus do<sup>4</sup> gach óigh eli. Is iat sin do ghradhaigh co dasachtach a ceili milis agus a fear posta ri narbh áil a ndelughadh co bás,  
 20 acht beith aga leanmhain i ngach ionad agus ac dénamh canamhna nua do do shír. Guighsi na h-ógha so co dichra co mbuaidhidhi tu fein ona n-anóir agus ona nguighi is in smuaintiughadh mhillis tharbhach daennachta Dhia, agus a throcaire do theacht ad chroidhi, iondas co tuillir dul suas maille riu a toil diadhachta  
 25 agus daennachta Mhic Dhé o dhuthracht t'inntinne co léir. Is i in diadhacht sin in diadhacht ghlórmhar ina fuil an Mac comh-shuthain comh-shubstantach ris in Athair agus ris in Spiorad Naemh, oir ata Dia do-ghluaisti on t-suthaine co nuigi<sup>5</sup> an suthaine. Agus is é so é fein, amhail adubhairt sé fein,  
 30 ego<sup>6</sup> sum qui sum .i. is me fein an neach is mé, oir is é in neach is é do chuir misi chugaibh, ar an Mac. Maseadh, tabhair dot úigh co dichra nach abair se, in neach do bhí ann, no, in neach atá, no an neach bhias, no in neach ata co mbeith ann, acht an neach aia ann. Agus is trid na neithibh so adeir  
 35 th'senmortar a bhunait do bheith i ngach inad dibh so, oir ní pearsa tuitimeach eli ata inntu so, acht an tí do bhí agus

<sup>1</sup> Ms. shailles<sup>2</sup> Ms. chele<sup>3</sup> Ms. ann<sup>4</sup> Ms. da<sup>5</sup> Ms. conniugi<sup>6</sup> Ms. ego sum qui agus me fein

atá agus bhias sin : da reir sin ceimnigh t'inntinn is in airteagal,  
 agus doirt sainnt duthrachtach t'inntinne ann so, agus na smuain  
 aen ní is in chas so acht beth . . . . . do-scailti neimh-  
 examhail marthanach. Cad hé so re radh no cread eгнаighis  
 5 sé, oir<sup>1</sup> is mó fheadas t'inntinn duthrachtach fhechsanach fein  
 agus a ongadh conáichsen, is maighistir ar cach uili ní, do theagasc  
 na mu labhairt sin. Da cuirfir t'inntinn co duthrachtach  
 secreideach rúnda a mbunait an chreidimh so, agus tu god  
 dhortadh ann agus eisin aga dhortadh innutsa, guighinsi tu  
 10 cuimhnigh ormsa am pheacthach bhocht ro-dhearoil. Dob<sup>2</sup>  
 fhearr leam co nguighthea maille ris na pairtighibh adeir in  
 tí thuc in creidimh so duit, agus do oil ann tu, co coimheada  
 se thu ann co dingmhala co nuigi in chríoch ndeighinaigh, oir  
 is innti sin do chifir Dia gnuis do ghnuis co follas ina ghné fein  
 15 d'fhiaidhnaisi laithreach, ar scur gach uili chreidimh. Is é  
 so in Dia fheachas agus scrúdas cach uili ní agus rún agus inntinne,  
 agus nach faictear o dhainibh mharbhlthach in t-saeghail, agus  
 cin gu faictear ona dainibh mharbhlthacha hé, is leir dó gach  
 aein<sup>3</sup> ní inntu. Maseadh, saidh co friochnumhach ruin t'inntinni  
 20 do thuicsin na Trionoide do-scailti do-scelaighi, agus na  
 smuain agus na h-imaighnaidhi ní corpardha na adhbhar  
 corpardha acht in Spiorad doroisci .i. do chind, ar gach spiorait,  
 agus nach fuil comparaid aga ghloine agus aca ghlordhacht.  
 Smuain agus creid co dingmhalta in Trionoid do bheith  
 25 cumhachtach do ghlacadh na n-uile agus a beith caoinfhuarach<sup>4</sup>  
 do-sgailti, agus corab ann coimhlíntar gach uile ní, agus co  
 fuil se do-fhaicsiona agus co faicind gach aen ní, nach féadtar  
 breith air agus beiridh se ar na h-uilibh, agus ata se do-ghluaiste  
 agus ac follamhnughadh in cinidh daenna agus ar blais beatha  
 30 uile et rel.

(62a1)<sup>5</sup> DE BENEFICIIS<sup>6</sup> DIVINIS .i. DONA TINNLUICHTHIBH  
 DHIADHA.

Agus tabhair dot uigh ar tus na tinnluicthi so ac teacht chugad  
 a modhaibh iomdha. Ar tus meid a mhaitheasa fein agus  
 35 nach rigi a leas an raed, agus hé ac tinnluchadh gach neith,

<sup>1</sup> Delete oir

<sup>2</sup> Ms. doberr

<sup>3</sup> Ms. aeini

<sup>4</sup> Ms. caen barrach

<sup>5</sup> This column is very indistinct and, in many cases, conjectural readings, based upon the L. T., are given. The last eight lines of the column are quite illegible in ordinary light, but have been read with the help of ultra-violet rays.

<sup>6</sup> Ms. beneficis

- agus corab e chruthuigheas cach ni faicsidhi agus neamh-  
 fhaicsidhi.<sup>1</sup> Agus ni h-ar a riachtanas a leas fein do chruthuigh  
 se aen ni, acht ar<sup>2</sup> tharbhdhacht na creatairedh reasunta. Gurab  
 aire sin tuictear gurab he ar tarbhdhachtne do chruthuigh  
 5 se ann so, agus nach he a tharbhdhacht fein: agus is ass so  
 do fhoillsigh se e fein do bheith ro-chumhachtach neimh-  
 esbadhach. Bith a dheimhin agad is in airteacal so nach rainic  
 se a leas in duine a n-aimsir a chruthuighthe, oir da rigidh, ni  
 10 bludh dhilis a radh co mbeith se gan esbaidh. Maseadh, o  
 do chruthuigh se in duine ar gradha arduighthe inmhe domhuin  
 agus flaitheamhnais Dhe do thabhairt do, dlighidh an duine  
 a ghradhsan do bheith aigi os cind a anma agus a cheille agus  
 a chuimhne: da reir sin ardaighinn se in mheisce adubhramar  
 co h-iongantach. Is follas as na neithibh so gurab air ar  
 15 socamhalne do fhech se agus nach he a shocamhal fein. Tuic  
 anois co ro-fhoirfi co fuil do chomhlaine maitheasa Dhia agus  
 nach eidir tenga na tuarascbail do thabhairt uirri is na  
 creatuiribh. Maseadh, is mor agus is neimh-fhirindeach in  
 ainghníomh dona h-uilibh tairgsin do thadhall, na do thuicsin,  
 20 maitheasa Dhia. Adaigh agus tuic da reir sin tu fein do bheith  
 arnad chruthughadh idir na creatuiribh ata dingmhala  
 d'fhaghbhail na gloire suthaine agus silleadh chonaich Dhia,  
 agus co brath na bi mi-chuimhneach ar na maitheasaibh mora  
 so do h-ullmhughadh duit, acht aithris agus innis maille re  
 25 buidheachais nua gach lai na comaoineacha gradhacha so do  
 chuireadh ort. An dara modh: ma ta an mheide sin do  
 mhaitheasaibh agad chead chruthughadh . . . . . agus is  
 mor agus is iomlan na maitheasaibh is in ath-chruthughadh,  
 oir ni dhearna se do shaethar is in cead-chruthughadh acht  
 30 a radh, gur ullumh gach ni, agus do rinne se neithe iongantach  
 examhla agus do fhulaing se neithe do-eisdeachta mi-dhingmhala  
 agud ath-chruthughadhsa, ca mheid in buidheachas do dhenairsi  
 do ar son gach cumhgach agus gach doilgheasa agus gach peine  
 ar fhulaing se dot shlanughadh? An treas mhodh: ciondas  
 35 feadann se maithis is mo do fhaghbhail na do thuicsin duitsi  
 na gurbh ail (62a2) leis do chruthughadh dona dainibh do  
 bheith aga adhradh fein, oir da ngeinnti tú idir na paganachaibh

<sup>1</sup> Ms. neamhaicsidhi<sup>2</sup> Ms. ara

no idir na h-Idhalaibh, dobo doigh do bheith cosmhail riu i  
 ncach aen ni? Feadaidh a thuicsin a so nach feadar na  
 maitheas do rindi Dia duitsi do tharcuisniughadh, acht a mbeith  
 inghradhaighi o anoir aird. An ceathramhadh modh: dobo  
 5 mor in maithis dosan cor fhulaing se thu<sup>1</sup> ad pheacthach co  
 foighideach, ac fuireach re h-aithrighi co fada saeghlach. An  
 cuigeadh modh: cor shaer se thu o pheacaidh iomdha ina tuitfea<sup>2</sup>  
 muna coimheadadh seisin tu orru. An seiseadh modh: co tuc  
 se fuath an pheacaigh fud, agus cor tharraing se dochum a  
 10 ghradha fein thu ina mhaithisaibh dhisli. An seachtmhadh  
 modh: gur cheimmigh se tusa d'fhagbhail gach aen neithe  
 t-saeghalta ar a ghradh, agus cor threoraidh se dochum an  
 uird so d'airighthi tú. An t-ochtmdhadh modh: corbh ail leis  
 treana mhaithisaibh fein tusa do bheith a n-ord, iondas na  
 15 buaidhearthai tu co<sup>3</sup> mor ona neithibh aimseardha. An  
 naomhadh modh: co tuc se treana mhaithisaibh fein, co lor do  
 ghraisaibh duitsi as a feadann tu foghnamh marthanach dosan  
 co sighchanda. An deichmheadh modh: co tuc se duitsi treana  
 mhaithisaibh co lor do ghalar agus do eslainti as nach fuil aen  
 20 adhbhar diomuis agud. An t-aonmhadh modh deag: da  
 tarcuisnightheas no da ndi-mholtar tu, dena forbhfailti, oir  
 ata ana mhaithis dosan co<sup>3</sup> mor gurab agad fein adhbhar t-umhla  
 uadha. Creidimsi, maseadh, co mbreathnuidhidh gach aen  
 lenab egal Dia, an ni so do bheith ana thinnlacadh idir na  
 25 tinnlaicthibh mhora, oir thuc se damhsa treana mhaithisaibh  
 do-thuarasgbhala<sup>4</sup> fein beith a pairt in tinnlaice so: agus do  
 bhadhas fein uair eicin a cumhachtaibh agus a n-ainm ar an  
 talmhain, ataim anois o choir-bhreitheamhnas Dhia mar  
 dhuine mharbh, ar ndearmadh na neithibh aimsirdha co leir,  
 30 agus arnam tharraing co neamh-nidh<sup>5</sup> agus arnam fhadhbhadh  
 agus arnam shlat o gach sholas shaeghalta agus dhaenna. Do  
 sheachnadar mo<sup>6</sup> charaid me, agus do imthighidar<sup>7</sup> mo  
 chomharsain agus m'aithinti agus mo lucht-friotholmha agus  
 mo mhuidh uaim, agus do bhadhas aca amhail duine an-aithnidh  
 35 arnam dhermad mar chomhaightheach. Do fhagair<sup>8</sup> mo phrelaid  
 damh<sup>9</sup> ina aenar acht beacan as mu chairdibh uile, agus ataimsi  
 ac scriobhadh na neithe so chugad- (62br) -sa, agus ni do

<sup>1</sup> Ms. omits thu<sup>4</sup> Ms. thuarasgabhala<sup>7</sup> Ms. imdhigidar<sup>2</sup> Ms. duitfea<sup>5</sup> Ms. nemfni<sup>8</sup> Ms. agair<sup>3</sup> Ms. commor<sup>6</sup> Ms. ma<sup>9</sup> Ms. dim



- dhiomdha na do chasaid ar aen duine, acht ac tabhairt molta agus buidheachais do Dhia each n-aen la mar do fhidir fein do chinn in tinnluicthi so. Ní<sup>1</sup> mhaithfear aen neach uime so, oir is column bhog chriadhamhail in duine, agus ní h-ionann
- 5 sin agus in t-iarann agus in t-umha agus gach mitall daingin coimhrighin eile. Agus Dia chena ghairdigheas do shír na h-indarbthaibh agus na h-umhail agus nach tarcaisnighinn idir iad agus forbhfailtigheas lucht toirrsi na h-indtinne co trocaireach do shir ní mhi-dhinghamhala lais misi d'fhurtacht,
- 10 iondas co coimhlionuind co saidhbhir trena mhaithissan esbadha na ndaine ní is mo na mar fhéadas aen neach eile. Ní scriobhuim aen raed ann so chugad bhis olc leat na buaidhearas tú, agus da faicthea tu arnad tharcuisniughadh o neach eile, nó arnad bharamhlughadh o dhainibh ele co mbetha gan foghnámh
- 15 ort no ar beacan foghanta, saidhbhreochar tu don bhochtaine sin. Is amhlaidh do ghentar so, da mbuailtear tusa dochum foighide a dhenamh co toileamhail ac smuaineadh ormsa, agus da filltear tú dochum maitheasa Dhia ot uile dhuthrachta, ós e shainntaigheas slainti th'anma agus tairngis tú mar
- 20 ghradhaightheoir o ghradh na neithe ele dochum a ghradha fein na aenar, do ghebhaidh tu<sup>2</sup> na neithe so adeir co h-iomlan. Co deimhin in fear posta ghradhuigheas a bhean fein co te, ní fhéadann sé a fhulang ar aen chor co pairteochadh neach eile re ag comhradh no ac smeidedh no ag sugradh no ag denamh
- 25 a chosmhaileas so: gurab amhlaidh sin thairngis Dia gach aen ní eachtrannach on anum fa chomhair co ngraidheochaidh si ina aenar he, oir is lughaidi cuid fir na bunaiti an ní do roind ar moran. Gurab uime sin adeirim rit, ma tharcuisnaidhthear tu o gach aen neach, gradhuighsi co<sup>3</sup> milis t'fhear posta fein
- 30 lena maith t'fhaghbhail at aenar ona gradhaibh dhiomhaine ele. An dara modh deug<sup>4</sup>: is trena mhaitheassan<sup>5</sup> atá in bheatha t-suthain arna h-ullmhughadh duitsi, da n-ana tu is in riaghail sin, maseadh, dlighir na maithisa so agus a cosmhaile do smuaineadh gan sgur, oir is iad do rinne agus do
- 35 dhena agus do ní Dia duit mar is ferr co n-aithnend tu fein ac breith buidheachais ris at urnaidhthi. (62b2) Tairngtear na tinnluicthi so madh ail leat dochum ceithri neithibh .i.

<sup>1</sup> Ms. nih<sup>4</sup> Ms. dheug<sup>2</sup> Ms. omits tu.<sup>5</sup> Ms. mhaithisin<sup>3</sup> Ms. commilis



dochum cruthuighthe agus dochum ath-chruthuighthe agus  
 dochum comhnaidhi is<sup>1</sup> in peacaigh agus dochum na gloire  
 neamhdha. Agus coirigh fein is na ceithri neithibh so leabaidh  
 mhin t-shocair t-sho-ghradhach ina ndingnear comhnaidhi  
 5 mharthanach mhilis aidhbhind. Ní dhingnair aithimradh na  
 murmar a h-uile chumhgach na riachtanas a leas da mheid,  
 da ndearnair na neithe adubhramar, agus ní thoirrscochair  
 ar son aen neith fos, agus ní dhinguair diumus na gloir dhiomhain  
 ar son oibrighthe maithi da ndingnair iaramh. Damadh  
 10 amhlaidh co n-intochadais na coiri so chugad a rís a h-olc no  
 a mhaith, is éigin co scailfidhear so co luath mar dhettaigh,  
 ag fechain ar do chosaibh a fighair in chruthuighthe, no ar do  
 laimh dheis mar atá in t-ath-chruthughadh, no ar do laimh  
 chlí mar atá comhnaidhi is in peacaidh, no ar do cheand mar  
 15 atá in ghloir neamhdha. Fech anois cread fa ndena toirrsi  
 ar son docamhail, nó gloir ar son aibhnisa, oir<sup>2</sup>, dá sillir ar na  
 maithisaibh glordha so co firindeach, do chifir nach feadfa  
 neach is in t-saeghal so, in mhéid as a roichfe se na tinnlaicthi  
 ghlordha, so do dhenamh na do fhulang a mbeathaigh an  
 20 t-saeghail as a acfainn fein tre bhithu sir.

DE GRATIARUM ACTIONE ET DESIDERIO<sup>3</sup> CELESTIS GLORIAE<sup>4</sup>  
 i. DO BHUIDHEACHAS NA NGRAS NEAMHDHA AGUS DO  
 MHIAN AGUS DO THOIL NA NGRASA NEAMHDHA.

Gurab aire sin is coir duitsi tu fein do theghadh co lasardha  
 25 ac smuainedh na tinnlaicthi so co duthrachtach deithideach  
 o iomarcraigh iongantais na maithisa ro-mhora do rinne Dia  
 dona dainibh, aga n-aithris co duthrachtach do bhuidheachas  
 na ngras neamhdha. Gurab aire sin is coir duitsi eighimh co  
 sanntach o smir dhuthrachtach in chroidhi co leir, mar mhnai  
 30 ac breith a toirchesa, a Dhia ro-throcairigh cad do-bhearthar  
 duitsi ar son na tinnluicthi so agus tinnluicthi ndi-airmhidhi  
 ele thuc tusa co h-acfaindeach agus co glormhar agus co  
 h-adhbhal-mhor<sup>5</sup> agus do-bheir tu damhsa cach lai? A  
 Thighearna, freacair ar mo th-sonsa, oir ní fheadaimsi aen fhocal  
 35 dilis do radha orra so, da ngabhthai uaim ar son mile freagra  
 he. Oir ní lor (63a1) misi do fhreagra co dingmhala dochum

<sup>1</sup> Ms. omits is.<sup>4</sup> Ms. Glorie<sup>2</sup> Ms. omits oir.<sup>5</sup> Ms. abhal mhor<sup>3</sup> Ms. desideris

na tinluicthi ro-mhora<sup>1</sup> so tucadh damh am pheacthach mhi-  
 dlingmhala, uair is deimhin in ni ata dobhraingeach damhsa  
 agus do cach aen neach, co fuil se socamlach duitsi, ar son  
 gurab agad fein ata cach uile neart agus cumbachta, agus  
 5 curab duit seirbhisis in do-ghniomh agus in so-ghniomh. A  
 Dhia ro-throcairigh, ni fhuil acumsa acht da mhinuit .i. an  
 corp bocht so<sup>2</sup> agus an t-anam, agus is leatsa fein iad araen,  
 oir dit<sup>3</sup> Athairsa iad. Maseadh, a Dhia ro-mhilis, dingmhalairsi  
 do neithe fein do ghabhail chugad .i. mo chorpса agus m'anam,  
 10 agus na bith cunntabhairt agad do shelbh fein do ghabhail  
 chugad co firindeach, oir is deimhin corab tusa do chruthuigh  
 co trocuireach iad tred mhaithisaibh do-indisdi fein mar adeir.  
 Is tú d'athchruthuigh co beanduighthi iad, agus is tú do  
 fhulaing co foighideach iad ina peacaigh, agus is tú do tharraing  
 15 co trocaireach ona peacaigh iad a ris, agus is tu do threoruidh  
 co milis dochum do sheirbhisi fein iad, agus is tu do theacoisc  
 agus do chengail co cairdeamhail dod ghradh fein iad, agus  
 is tu do ullmhuigh co h-aibhseach in ghloir shuthain doibh.  
 Maseadh, a Dhia agus a Thighearna, furtachtaigh misi anois,  
 20 oir ni fhuil foghnaml orm at egmais. Uch! am Dhia fein,  
 furtachtaigh me choidhchi go gradhach, agus coimhead co  
 trocaireach do thoil fein indumsa, agus na neithe do chuiris  
 indum uile. Tarraing uaim co trocairech cach ni is mi-thoil  
 leat fein agus do ní urchoid damhsa, agus críochnuidh co gradhach  
 25 fa dheireadh na neithe ata d'easbaidh ormsa. A Mhaith  
 ro-mhilis, tabhair damhsa, tred mhaitheas do-innisdi fein,  
 co tuicer agus co n-aithnigher na maitheas do-airmhe tucadh  
 damh fein co h-acfaindeach, iondas co tuillirsa gnathughadh  
 sir uatha thicfas dochum gloiri agus dochum molta duitsi agus  
 30 dochum skainti m'anmasa, is maitheamh dom chiontaibh agus  
 dochum saidhbhris na ndeigh-oibrighthi agus na subhailce  
 agus dochum meaduighthe in duthracha agus in chrabhaidh.  
 Tabhair damh anois co<sup>4</sup> milis trocaireach labhairt agus  
 mothachadh agus breathnughadh<sup>5</sup> dit fein agus creitimh indut  
 35 co firindeach foirfe iomlan, iondas co feada me teacht chugadsa  
 fa dheireadh on beathaidh mharbhthach agus on bas

<sup>1</sup> Ms. romhorsa<sup>2</sup> Ms. sa<sup>3</sup> Ms. dith tathirasa<sup>4</sup> Ms. commilis<sup>5</sup> Ms. breathnughadh

so-sheachanta<sup>1</sup> mar a faici me tusa, agus mar a ngnaitheochad me uait agus mar<sup>2</sup> a mbia me subhach indut, agus mar a mbia me forbhfailigh at fharradh gan crich, oir is tu fein, a Dhia, mhairis agus thighearnuigheas<sup>3</sup> anns an Treadhacht  
 5 Do-dhealuighthi agus a n-Aendacht na Diadhachta tre saeghal na saeghal. Amen.

Is milis so-ghradhach is indoirti duit toil th'inntinne uile agus do dhuthracht lasardha (63a2)<sup>4</sup> a n-Aendacht<sup>5</sup> na Treadhachta Do-indisdi agus a Treadhacht na h-Aendachta  
 10 rena faicsin agus rena smuaineadh. Is aibhind glormhar duitsi rind t'inntinne uile . . . . . do fhilleadh dochum na h-Oighi glormhaire agus dochum saidhbhris na spiorad nemhdha agus na n-uile naemh. Agus is e an saidhbhris sin ata aca a faicsin naemhtha agus a ngnathughadh shuthain forordha  
 15 agus a n-Aendacht na Treadhachta Do-mhesda Do-thomhuis, agus Treadhacht na h-Aendachta. Abair riu ac denamh urnaidhthi agus buidheachais orru, is conaich saidhbhir daibhsi, a naemha ghradhacha, cor thuilleabhar pairt na subhailci neamhdha agus gnathughadh marthanach a ngloiri na soillsi  
 20 suthaine, gurab aire sin guidhimsi sibhsi, gumadh dingmhala libh guidhi ar mo shon dochum in Tighearna fein, do thogh sibh agus do ardaigh is in t-saidhbhris agus is in conach agus is in aibhneas agus is in ciunas agus is in inillis agus is in t-shochraidheacht agus a ngloir mharthanaigh an fhlaithreamhnais  
 25 forordha sibh. Is e sin in Dia ceadna sin do ardaigh agus do mhedaigh sibh ana fhaicsin ghlordha chonaich do-fhaicsin<sup>6</sup> fein. Agus cumadh<sup>7</sup> dingmhala libhsi eisin do ghuidhi co ro-dhian, iondas cumadh<sup>7</sup> dingmhala leis misi do shuidhiuchadh a crich na h-aimsire dearoile duthaine so, ata lan do eslainte  
 30 agus do chumhgach agus do dhobhron, maille ribh is in ciunas chonaigh ud, ionnas co feadaind bheith maille ribh tre bhithu

<sup>1</sup> Read do-sheachanta<sup>2</sup> Ms. mara a<sup>3</sup> Ms. tighernas<sup>4</sup> From this point onwards the Ms. is so indistinct as to be illegible in ordinary light, the reading here given is that obtained by the use of ultra-violet rays.<sup>5</sup> Ms. daendacht<sup>6</sup> Ms. sic, but read do-labhairt? The L. T. ineffabili would be correctly rendered by do-labhairt, but mystical authors made a large use of paradoxical expressions, and it is possible that the translator here wished to form such an expression by faicsin contrasted with do-fhaicsin. Cf. James, *Varieties of Religious Experience*, (London 1902), p. 417.<sup>7</sup> Ms. cuma.

- sir ac beandachadh agus ac moladh agus ag glorachadh mu Thighearna bhuidh, mhillis, charthanaigh. Creidim, a Thighearna, gurab conach an duine aitreabhas at<sup>1</sup> fhoigsi, agus molfaidh tu tre saeghal na saeghal. Agus is milis agus
- 5 is so-ghradhach co<sup>2</sup> mor in ghloir uel, iondas nach fuil aen ni is in t-saeghal so, da smuaintighthear na da sanntaighthear na da ngradhaighthear na da ngairdighthear, a cosmhaileas re domhan naemhtha. Bith a fhis agad nach fuil ad mhaithisaibh fein ceandach ar domhan do mhaithis na do
- 10 thinnlaicthibh na do shaothar na d'oibre is disle do riachtain na gloire suthaine naid pianna agus galar agus cumhgach agus lisdacht agus gruamdhacht agus athmhultas agus broid<sup>3</sup> agus muchadh d'fhulaing co foighideach ar gradh Dhia. Maseadh, o 'ta an ghloir so agus in moladh agus an saidhbhris ud conaigh
- 15 anois roimh a faicsin, a' cuimhneachadh na ndear agus a' smuaintiuchadh na mian agus a nduthracha na toili . . . . . tu, cread is fiu a faicsin agus a faghbhail agus . . . . . (63b1) cia an tenga da ticfa in ghloir so do fhoillsiughadh, no cia in chluas da ticfa a eisdeacht, agus cia in cheand da ticfa a smuaintiuchadh ?
- 20 A Thrionoid naemhtha, maseadh, tabhair damh fein an ghloir so do thuicsin agus do bhreathnughadh co milis forbhfailigh, agus cin go fuilim dingmhala na dleisdinach, tabhairsi an ghloir so damh as do mhaithisibh do-indisdi agus as do ro-ghradh imarcrach do-thuicsin gan imdeachadh. A Dhia ro-throcuirigh,
- 25 dingmhalaidd na neithe so do dhenamh cu brath, iondas co ngraidheochadsi<sup>4</sup> tusa co<sup>5</sup> milis ann so, agus co ceingeoltair mi dit co teinn, iondas co beidhinn farit is in gloir neamhdha agus is in t-silleadh chonaigh can chrich, agus co ceingeoltair dod ghnathughadh ni is teo agus ni is ecnaidhe me. A Dhia,
- 30 ata beandaighthi os gach uile ni tre saeghal na saeghal, gurob i do thoil is oibrighthi chrichnaidhthi damh.

Tuic agus cuimhnigh co ndubhairt gurab i an egna fhirinneach na neithe so do smuaineadh co dutbrachtach, agus adubhairt fos gurab i in tuicsin chrichnaidhthi smuaineadh glic sduidearach

35 na neithe so : agus creidim gurab i in bheatha shuthain gairdeachas sir do dhenamh is na neithibh so. Is mian limsa

<sup>1</sup> Ms. atoisge<sup>2</sup> Ms. commor<sup>3</sup> Ms. brud<sup>4</sup> Ms. sic, but read -sa.<sup>5</sup> Ms. commilis

- tusa do smuaineadh na neithe so co sir, agus is toil leam do mharthainn anns na neithibh so tre bhithu sir, agus do ghairdiughadh do bheith conaich inndtu, agus comhairlighim daibh a ngradhughadh co h-inill marthanach co nuigi<sup>1</sup> an chríoch
- 5 ndeighinigh. Agus guidhmid le cheile Dia, Tinnlaictheoir na Maitheasa uili, co faghbham araen co buidh an ní iarramaid agus . . . . . co ndubhairt Bernard naemh orrtha so, Deus cuius misericordia non est numerus, adesto nobis miseris misericordiam tuam pie poscentibus ut,
- 10 sicut beate Marie Magdalene lacrimabiliter pedes tuos osculanti universa delicta seu peccata remisisti, itaque omnibus iniquitatibus nostris misericorditer dimissis, in tua nos iugiter dilectione conservare digneris, qui vivis et regnas cum Deo Patre in unitate spiritus sancti, Deus per omnia secula seculorum.
- 15 Amen.

<sup>1</sup> Ms. connuici









## GLOSSARY

acaineadh, (m.)	..	..	weeping, mourning—123, 13.
adhbhacóide, (m.f.)	..	..	advocate—208, 22.
adhbhal-mhór, (adj.)	..	..	prodigious, vast, enormous—225, 33.
adhfhuaithmharacht,			
adhuathmharacht, (f.)	..	..	horror, frightfulness—179, 21.
admhuighim, (v.)	..	..	I confess, admit—168, 15.
aibid, e. (f.)	..	..	dress of a religious, deportment, conduct—110, 9; 138, 27.
aibrisceacht, a.	..	..	frailty, mishap, inconstancy—120, 26; 139, 26.
aibriseocht, (f.)			
aicinta, (adj.)	..	..	natural—128, 21.
aidhbheirseoireacht, (f.)	..	..	wickedness, adversity—150, 17.
aigeid, ..	..	..	vinegar, acid—135, 29.
aineagnaidhe, (sub. adj.)	..	..	fool, foolish—111, 32.
ainghniomh, (m.)	..	..	iniquity, 222, 19.
aircheadal, ail, (m.)	..	..	doctrine, teaching—166, 11.
aiscim, (v.)	..	..	I search for, look for—157, 17.
aithis, e, (f.)	..	..	"blasphemia," insult—107, 30.
aithiseoir, (m.)	..	..	devil, blasphemer—152, 10.
aithrige, (f.)	..	..	penance, "penitentia." The sacrament consists of three sections :—(a) toirse in chroidhe, i.e. "contritio cordis," (b) admháil in bhéil or, in fhaiside, i.e. "confessio," and (c) críoch-nughadh in lor-ghníomha, i.e. "satisfactio."—178, 2.
amhail, (adv.)	..	..	considering, because, since—118, 27; 119, 9.
amhaill, e, (f.)	..	..	trick—138, 20.
anam, anma, (m.f.)	..	..	soul—116, 8; 172, 23.
ancheartuighthe, (adj.)	..	..	fully corrected, righteous—148, 13.
aoileach, igh, (m.)	..	..	dung, dung-hill—120, 30.
arrachta, (adj.)	..	..	strong, powerful, energetic—197, 25.
asán, áin, (m.)	..	..	stocking, shoe, "sotulares"—139, 21.
athmhaoltas, ais, (m.)	..	..	shame—192, 28.
athmhulta, (adj.)	..	..	shameful, tedious—150, 33.
athnuaidheachadh	..	..	renewal, renewing, "renovare"—109, 24; 110, 17.
athrádh, áidh, áidhte, (m.)	..	..	repetition—127, 4.
badhbha, (adj.)	..	..	fatal, deadly—207, 8.
baramhail, mhla, (f.)	..	..	advice, opinion, sect—108, 5; 138, 5; 174, 2.
bearradh geoine	..	..	fool's tonsure—201, 19.

beirim, (v.)	..	..	to bear, etc; beirim mo bheatha as, I live, the manner of living being expressed by a following adverb, <i>e.g.</i> , go craibhtheach, as a religious, go trocaireach, "pie vivere"—109, 8.
blas, ais, a, (m.)	..	..	taste, flavour, relish, delight, joy—135, 25; 192, 15; 218, 21.
boigéiseach, (adj.)	..	..	easy, self-complacent—138, 31.
boigsimha, (m.)	..	..	a reed—127, 29; 143, 1. Cf. Dinneen's Dict. s.v. boic- shith-bhín.
bras, asa, (adj.)	..	..	forward, reckless, bold—130, 26, 32.
bréincech, (adj.)	..	..	foul-smelling—121, 10.
breitheamhnas, ais, (m.)	..	..	penance—200, 34. Cf. breith-aithrige.
bruth, a, (m.)	..	..	a speck, mote—131, 32.
bunadh, aidh, (m.)	..	..	source, principle, essence, "esse"—108, 5; 174, 1; 220, 14. Cf. Pedersen, Gram. 2, p. 27.
bunadhas, (m.)	..	..	"essentia," substance—108, 25.
cabhánach, (adj.)	..	..	hollow, hollowed out—217, 4.
caidrigheim, (v.)	..	..	I live with, I cherish—157, 2.
cailgim, (v.)	..	..	I sting, prick—117, 23.
cam, (adj.)	..	..	twisted, perverse, deceitful—116, 6.
canamhain, mhna, (f.)	..	..	a saying, dictum—114, 8.
caoi, (f.)	..	..	weeping, lamentation—142, 15.
caoin-fhuarach, (adj.)	..	..	clement, benignant—112, 23; 156, 11; 193, 4; 201, 4; 208, 21; 221, 25. Spelled variously, <i>e.g.</i> , caein-uaireach, bairech, barrach, etc.
caomhnaim, (v.)	..	..	I preserve, protect, save—130, 22.
cartuighim, (v.)	..	..	I scatter, spill, scatter about—207, 10.
casamhail, (adj.)	..	..	torrential, in full force, powerful—188, 15.
ceatharn, (f.)	..	..	a band, troop, crowd—134, 32; 167, 32.
ceimnighim, (v.)	..	..	I plan, design, measure, grade—223, 11.
clairead, (m.)	..	..	claret—218, 30.
clamar, (m.)	..	..	wrangling, dispute, slander—146, 5.
cluicheadh, (m.)	..	..	jesting, sporting—199, 25; 207, 16.

coimhcheasaim, (v.)	..	..	I sympathise with, suffer along with—168, 26.
coimhightheach,	..	..	strange, rude, shy, foreign—112, 12; 127, 26.
comaitheach, (adj.)			
coingheall, ill, (m.)	..	..	condition, state—120, 27.
coireadh, (adj.)	..	..	eaten away with disease, scabby—121, 6. Cf. Meyer, Cont. p. 307, s.v. cairre.
coirim, (v.)	..	..	I weary, tire out—121, 26.
comaoin, e. (f.)	..	..	communion, Holy Communion—180, 4; 198, 11, 27.
comhairc, e. (f.)	..	..	outcry, uproar—166, 25.
comhaircim, (v.)	..	..	I shout out—214, 20. Cf. Pedersen, Gram. 2, p. 457.
comhartha, (m.)	..	..	sign, signal, particularly the signs used by the religious during the periods when silence was enjoined—138, 16; 201, 31; 202, 5.
comhnuightheach, (adj.)	..	..	persevering—119, 21; 121, 15; 197, 14; 200, 31.
conach, aich, (m.)	..	..	success, felicity, deserts—108, 11; 127, 31; 146, 2.
connadh, aidh, (m.)	..	..	fuel, fire-wood—154, 16.
cong bhaim,	..	..	I keep, hold, preserve. The forms found are inter alia: 3rd. s. pres. rel—162, 21; 212, 17; 214, 28; imperat. connaibh, 114, 7; connaimh, 139, 5. Connmha, 201, 13; conmhair, 211, 32; connmhaidh, 212, 15; conn-mhadhtar, 219, 13; connmhain, 219, 17; connmhail, 201, 17.
connmhaim, (v.)			
conoim, (v.)	..	..	I guard against, watch—107, 11. Cf. Pedersen, Gram. 2, p. 586.
cruth, crotha, (m.)	..	..	figure, etc., i cruth, ready for, prepared for—139, 28.
cuail, e. (f.)	..	..	faggot, bundle—154, 16.
cuirim, (v.)	..	..	I lay down, sacrifice—217, 24, 26.
cúirteamhail, mhla, (adj.)	..	..	courtly, courteous—200, 35.
cúitiughadh, (m.)	..	..	requiting, offering amends, recompense—117, 9; 200, 6.
cumann, ainn, (m.)	..	..	affection, society—159, 34.
cumhachta, (f.)	..	..	power, might—171, 23.
dánacht, a, (f.)	..	..	boldness, confidence—149, 2.
dearmadach, (adj.)	..	..	neglectful, heedless—118, 17.
deifir, tre, freach, (f.)	..	..	haste, bustle, conflict—215, 6.

deiscribhdeach,		
deisceideach, (adj.) ..	..	moderate, decent—139, 3.
deithidighim, (v.) ..	..	I hasten on, care for—203, 34 ; 213, 21.
diamhrughadh, uighthe, (v.n.)		darkening, obscuring—114, 14.
diardaoin Manndála ..	..	Maunday or Holy Thursday— 179, 1.
dfbeartach, aigh, (adj.) ..	..	exiled, outcast—134, 3.
dfgind, (m.) ..	..	culminating point, climax.—144, 24. Cf. Hogan, Homilies, etc. P.R.I.A., Todd Lect. Ser. vol. VI.
dileas, (adj.) ..	..	proper, right, correct—222, 9.
dfoghaltach, aighe, (adj.) ..	..	revengeful, vindictive—136, 29.
dfoghar, aire, (adj.) ..	..	eager, intent—124, 21.
dfoghbhadh, aidh, (m.) ..	..	death, extinction—117, 24.
dfomas, ais, asa, (m.) ..	..	arrogance, pride—174, 20.
dingmhala, (adj.) ..	..	suitable, deserving, effective— 115, 4, 20.
docamhal, ail, (m.) ..	..	distress, discomfort—178, 1.
dochar, air, (m.) ..	..	hardship, damage, hurt—193, 21.
do choidreabha, (adj.) ..	..	repellant, intolerable—188, 13 ; 120, 19 ; 128, 28.
dochraidh, e, (adj.) ..	..	unseemly, ugly, foul—120, 25 ; 135, 20 ; 144, 15.
doghraing, e, (f.) ..	..	difficulty, impossibility—163, 33.
doghraingeach,		
dobhraingeach, (adj.) ..	..	difficult, impossible—226, 2.
domblas, ais, (m.) ..	..	ill-taste ; domblas ae, gall—135, 29 ; 160, 33 ; 213, 12.
éagcosc, oisc, (m.) ..	..	appearance, figure—185, 12.
eaghuighim, (v.) ..	..	understand, "sapere"—221, 4.
eineach, igh, (m.) ..	..	mercy, generosity—162, 4.
éirghim, (v.) ..	..	I rise ; éirghim i n-aghaidh, I resist—111, 30 ; 112, 6.
eise, (f.) ..	..	track, behind, after, past—154, 30.
eisiomláir, e, (f.) ..	..	conduct, manner of life, example —107, 1.
faisidi, (f.) ..	..	confession—178, 6.
fiarfuighim, (v.) ..	..	I ask, enquire—131, 24 ; 168, 18.
ffneog, oige, (f.) ..	..	a mite, microbe—174, 23.
foirimealach, (adj.) ..	..	formal, outward, extrinsic—216, 18.
follamhnuighim, (v.) ..	..	I control, rule, support—125, 4.
forálaim, (v.) ..	..	I offer as a sacrifice, present— 158, 7.
freagraim, (v.) ..	..	I answer, respond to, serve— 174, 30 ; 175, 15 ; 176, 8.



fréamh, eimhe, (f.)	..	..	root, origin, substance, <i>οὐσία</i> — 140, 24. Also <i>préamh</i> .
fuaránach, (adj.)	..	..	cold, indifferent—126, 31.
fuirghim, (v.)	..	..	I wait for—175, 20.
gabhaim, (v.)	..	..	I take ; gabh agam, accept, spare, excuse—213, 33.
gadharsamhail, mhla, (adj.)	..	..	immoral, indecent—129, 32.
gairdighim, (v.)	..	..	I adorn—118, 32.
gairm, garma, (m.)	..	..	calling, summoning—177, 13.
gaiste, (f.)	..	..	a trap, snare—131, 9 ; 147, 15.
gaol, aoil, (m.)	..	..	relations — collectively—150, 3.
giallaim, (v.)	..	..	I submit to—158, 5.
glan-rún, (m.)	..	..	mystery—193, 25.
glórmoraigim, (v.)	..	..	I rejoice, boast, glorify—220, 2.
greim, eama, (m.)	..	..	grip, hold, advantage—115, 16.
iadhadh, dhtha, (m.)	..	..	fastening, clasp, binding—139, 22.
imáighnaidim, (v.)	..	..	I imagine, suppose—221, 21.
inchonnmhala, (part. of necess.)			to be kept, retained—147, 33, 35, 36 ; 213, 6.
indeachadh, chtha, (m.)	..	..	indignation, vengeance, punish- ment—127, 8 ; 136, 28.
iniarrata, (part. of necess.)	..	..	to be sought, prayed to, fit to be invoked—206, 11.
inmhe, (f.)	..	..	exaltation, power, wealth, dignity —145, 19.
inórdughadh, (adj.)	..	..	established, ordained—176, 24.
intsechinnad, (v.n.)	..	..	entering upon, interfering with— 114, 6.
intuctha, (part. of necess.)	..	..	to be given—147, 34, 37.
Iodhal, (m.)	..	..	a Jew—154, 33 ; 172, 5, 12 ; 173, 15 ; 174, 33.
iomarcrach, (adj.)	..	..	abundant, profuse, excessive— 135, 17 ; 192, 14.
iomarcraidh, (f.)	..	..	excess, superfluity—134, 17.
ionmholta, (adj.)	..	..	outstanding, praiseworthy—139, 24.
ionnlaim, (v.)	..	..	I lave, wash, cleanse—215, 19 ; 216, 11.
ionnsaighim, (v.)	..	..	I attack, approach, enter into— 113, 1 ; 135, 11 ; 208, 32, 34.
ionsamhlaighthi, (part. of necess.)	..	..	to be imitated or copied—215, 15.
ionsamhlughadh, uighthe, (m.)			emulating, desiring—214, 31 ; 215, 8.
iontuighim, (v.)	..	..	I roll over, turn over, turn back, change—113, 11 ; 120, 25 ; 122, 1 ; 147, 16.
iontodh, iontail (v.n.)			

lámh, aimhe, (f.)	..	..	a hand ; i láimh, in captivity— 162, 4.
laeghean, in, (m.)	..	..	pith, marrow, the best part of anything—192, 4.
lasamhain, (adj.)	..	..	flaming, ardent, zealous, fervent —123, 34.
lasardhacht, a, (f.)	..	..	flame, brilliancy—211, 20 ; 213, 1.
leisce, (f.)	..	..	sloth, melancholy, accidie—107, 28.
lictubhar	..	..	electuary (electuarium—a sweet compound that melts in the mouth. Cf. Rosa Anglica, I.T.S.)—135, 22.
línighim, (v.)	..	..	I delineate—213, 9.
lónadh, nta, (m.)	..	..	swelling, inflammation of the stomach through excessive eating, bombast—140, 30 ; 207, 23. Cf. Buchanan's Poems, Là a' Bhreitheanais, Maclean's edit., Edinburgh, 1913, p. 292.
luaidheacht, a, luaidhigheacht, a, luaigheacht, a, (f.)	..	..	reward, grace—197, 4.
luighim, (v.)	..	..	I lie, recline ; luighim fa . . . . I submit to . . .—111, 29.
maibhseach, (adj.)	..	..	fearful, tumultuous—194, 20.
maindeachtnaighe, (f.)	..	..	negligence, carelessness—129, 22 ; 183, 10 ; 204, 14 ; 216, 20.
méanfadhach, aighe, (f.)	..	..	yawning—197, 27.
méithighim, (v.)	..	..	I fatten, enrich—118, 32.
miadhamhlacht, a, (f.)	..	..	dignity, honour—186, 17.
mian, eine, (f.)	..	..	desire—145, 20.
mi-ghnéitheach, (adj.)	..	..	ugly, wicked, unseemly—138, 9.
mochrách, (adv.)	..	..	early in the morning—135, 11.
molaim, (v.)	..	..	I commend, recommend—196, 21.
muinnteartha, (adj.)	..	..	related, familiar—112, 25.
nath, a, thanna, (m.)	..	..	a phrase, cant saying, sneering remark—136, 1 ; 138, 17.
ochtar, (m.)	..	..	an author—117, 23.
oighe, (f.)	..	..	a file, rasp—116, 23.
óinmhid, e, (m.f.)	..	..	a fool, simpleton, "idiota"— 170, 3.
oiris, (adj.)	..	..	fit, suitable, necessary—114, 26.
peintiuracht, a, (f.)	..	..	painting, adornment—139, 21.
piléar, (m.)	..	..	pillar, support, leg—216, 3.
píntealaim, (v.)	..	..	I paint—213, 9.

poll, uill, (m.)	..	..	..	a tax—171, 32. Cf. poll-tax.
préamh, eimhe, (f.)	..	..	..	root, substance, <i>οὐσία</i> —109, 18.
préamhughadh, uighthe, (m.)	..	..	..	substance—153, 6.
rádh, áidh, ádha, (m.f.)	..	..	..	saying, statement—108, 12.
réamh-fhíoghráim, (v.)	..	..	..	I pre-figure—107, 30; 153, 2.
ridire, eatha, (m.)	..	..	..	knight, soldier—172, 32.
saighim, (v.)	..	..	..	I direct, guide—221, 19.
sásaimh, (v.)	..	..	..	I comfort, cure, restore to health —128, 25, 26; 161, 20.
scagaim, (v.)	..	..	..	I examine, rectify—133, 20.
scaoilteach, tighe, (adj.)	..	..	..	loose, unruly—138, 31.
sdaidrim, (v.)	..	..	..	I am zealous for, eager for— 112, 17.
seachrán, áin, (m.)	..	..	..	wandering, error; seachrán intinne, delusion—179, 17.
seicréideach, ighe, (adj.)	..	..	..	secret, mysterious—193, 25.
séidim, (v.)	..	..	..	I blow off or away—144, 8; 173, 36.
sgiúsa, (f.)	..	..	..	a thong, scourge, whip—172, 32.
signighim, (v.)	..	..	..	I mark, signify—181, 16.
silleadh, lte, (m.)	..	..	..	glancing, looking at; silleadh siubhlach na súl—roving glances of the eye—133, 22. Cf. Book of Clanranald, Rel. Celt. 2, p. 290, line 30.
sloth	..	..	..	blast of wind, gust—143, 1.
sócamhal, ail,				
sóchamhal, (adj.)	..	..	..	ease, comfort, profit—222, 15.
sochraidheacht, a, (f.)	..	..	..	prosperity, welfare—144, 15.
soineannda, (adj.)	..	..	..	serene—111, 12.
soineannacht, a, (f.)	..	..	..	serenity, calmness—112, 14.
spethsialta, (adj.)	..	..	..	special, particular—175, 25.
sreabh, eibhe, (f.)	..	..	..	a stream—136, 28.
stuaghamhail, (adj.)	..	..	..	arched, held up proudly—139, 5.
suaimhneach, ighe, (adj.)	..	..	..	quiet, tranquil—181, 3.
suaimhneas, is,	..	..	..	peace, rest, success, happiness— 125, 9; 144, 13; 147, 4.
suaimmis, (m.)				
suainmhidhe, (f.)	..	..	..	prosperity, happiness, success— 113, 27.
suaithim, (v.)	..	..	..	I bruise—160, 21.
subháilce, (f.)	..	..	..	virtue, joy, merit—176, 17.
subháltach, (adj.)	..	..	..	joyous, happy, virtuous—201, 11; 202, 8.
substainnt, e, (f.)	..	..	..	essence, essentia, <i>ὁπύστασις</i> ; 109, 18.
substainnteach, (adj.)	..	..	..	self-existent—168, 5.
suightheach, (adj.)	..	..	..	very holy—181, 21. Cf. Salt. Na Rann, 5641, 6263, s-uag, or, s-og—og, pure, holy.

tabhaim, (v.)	..	..	..	I earn, gain, procure—200, 3.
tacmhaingim, (v.)	..	..	..	I enclose, grasp, comprehend—134, 26.
taidhlim, (v.)	..	..	..	I go up to, approach, touch—148, 2.
tairthim, (v.)	..	..	..	I die—121, 23. Cf. Windisch, Tain, S. 1051, Pedersen, Gram, 2, p. 657.
taiscealadh, lta, (m.)	..	..	..	investigating; in plur. spies, scouts, signs, tokens—110, 16. Cf. Pedersen, Gram, 2, p. 617.
taise, (f.)	..	..	..	mildness, sympathy—170, 23; 199, 5.
talubh	..	..	..	clay, mud—120, 23. Cf. Auraicept Na N-Éces, s.v.
tarbha, (f.)	..	..	..	profit merit.—125, 6; 126, 5.
tathaoirim, (v.)	..	..	..	I reproach, reprehend, revile, insult—111, 28.
teagdaisighim, (v.)	..	..	..	I build up—199, 32.
teagmhaim,	..	..	..	I meet, touch, happen, befall—130, 30; 132, 10; 143, 6; 148, 3; 153, 4.
teagmhanuighim,				
teangmhuighim, (v.)				
tealtuighim, (v.)	..	..	..	I steal away, slip quietly away—177, 22; 203, 12.
téighim, (v.)	..	..	..	I grow warm, I heat—189, 21; 209, 19; 225, 24.
tinneasnach, aighe, (adj.)	..	..	..	urgent, rapid—159, 24.
tiomargaim, (v.)	..	..	..	I enclose, compress—174, 33.
toibheart, (m.)	..	..	..	delivering up, sacrificing—172, 18, 19.
toirbhirim, (v.)	..	..	..	I give up, surrender—160, 25; 204, 4.
toirse, (f.)	..	..	..	melancholy, grief, weariness; toirse croidhe, "contritio cordis"—150, 1; 178, 3, 8; 192, 28.
trocaireach, (adj.)	..	..	..	merciful, dutiful, "pius"—109, 8; 113, 11.
uaigneas, is,	..	..	..	loneliness, strangeness; uaingneas
uaingneas, (m.)				crabhaidh, heterodoxy—204, 6.
uindmeint, (f.)	..	..	..	ointment, perfume—128, 16.
urchosc, (m.)	..	..	..	spell, charm—204, 3.







PB 1347 .I7 v.29,pt.2 SMC

Instructio pie vivendi.

Irish & Latin

Instructio pie vivendi  
et superna meditandi /

AWN-5941 (mcsk)

